

THE
PROPERTIES
OF THE
RIGHTEOUS
DESCRIBED.

(1660-1661)
BY
Edward Reyner, late Minister of the
Gospel in *Lincoln*.



LONDON,
Printed, by R. W. for Henry Mortlock, at
the Sign of the White Hart in *West-*
minster-Hall. 1668.

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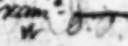
are the following Treatises:

"An Introductory Discourse".

"The Properties of the Righteous." 1168

"The Excellency of Grace." 1168

"The Nature and Sacredness of
Fellowship with Christ." 1168

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An Introductory

DISCOURSE,

Containing

Mens mistakes about Grace,
and their chief happiness, and the
true nature of both, with the Cha-
racter of a gracious person, and
the great absurdity of those re-
proaches and cavils he meets with
from the World.



THE Author of the *Precepts
for Christian Practice, &c.* had
with his own hand drawn up
some other Pieces for the
Press, before that weakness
seized on his body, which at length
made a passage for his soul to a better
life. And so they became *Legacies* to the
A 2 world,

world, which he left; and being left to my care, lest the withholding of them might render me, as unfaithful to his intentions, so unjust to others, and a hinderer of that good which He, who graciously succeeded his former Treatises, might design to effect by these; I addressed my self to the payment of them, and that in the order in which they were penned. First, Of that in *Vindication of Humane Learning, &c.* And since of these which I here present, though later than I intended and endeavour'd. He sent towards London in the year 1657. about three Sheets concerning the souls communion with Christ (the result of its being married to him) to have accompanied his *Considerations concerning Marriage* then coming forth; but they were lost in the way; and he, being destitute of a Copy, was long divided between hopes of finding, and despair of recollecting what was lost; till at length despair of finding it, put him upon attempting to recollect it, which produced the Tract of that subject contained in this Book. So that some gain hath accrued from that loss, in that this seems larger than the former; and hath also

also given occasion to the preparing of another, concerning *The Excellency of Grace* (which dispoileth for communion with Christ) whereof probably he had entertained no thoughts, if the fore-mentioned Papers had not mist their way to the Press; and the new Copy (being no bigger) had not wanted an attendant to walk abroad with it. Nor yet were both likely to take up so much room; but that a Third might well be admitted. Therefore, invited by the *affinity* and no less *utility* of the matter, I have premised an *Abstract* of some Sermons of his formerly delivered upon *Psal.* 92. 14. touching *Grace*, that seed of God, as it takes *root* in the heart, and *grows* up into the life, and there *flourishes* in profession, and *fructifies* in action. A subject that can not be unreasonable, seeing the *exercise* of Grace is so great a stranger to the lives of the generality of men, that their minds cannot well represent the *notion* of it, and they have embased the very *name*, by stamping so many other (inferiour) significations upon it, as hath almost obliterated the best. This Title hath been lent to so many things, that now it's much forgot to which

it most rightly belonged. No commodity hath been more adulterated than Grace, which is no small argument of its great worth. All these following things go for it with some or other, *viz.* A right opinion of divine truths, a general approbation of Gods Wayes, a participation of Gospel-Ordinances, some flashes of conviction, some glances of affection, some fits of good desires, some short Essaies of devout endeavours, an ability in some religious performances, as in Prayer, Preaching, Conference. Some place Grace in *new light*, or knowledge without truth: Others, in a *dark heat* or zeal without knowledge: others in a *luke-warm indifferency*, or discretion without zeal. Some take up in the *paint* of a *fair*, but *barren profession*, which is but the *colour* of Grace without the *favour*: Others, in the *better composure* of the *outward demeanour*, which is the *favour* of it without the *temper*. Many confine it almost wholly to the *external acts*, either of *devotion*, or of *just dealing*, or of *charity* (of one of these alone, without the other two) and so they make it to be either piety without conscience, or righteousness without rectitude, or beneficence

cence without goodness, charity without love either to God or others: Though there want not self-love, that's the Founder of what makes such persons written Benefactors. All is laid out in a purchase of repute and fame, or to make up a Bribe for Divine Justice. Some think *sadness* is the only *goodness*, and that no *affection* is so truly *religious* as the *hypochondriacal*. Others take *joy* and *solace* for it, reckoning that the *heart* should have *no motion* but *exultation*. Some place it in a being *better* than such as are very *bad*: Others, in *associating* with those that are accounted *good*, or in their *adhering* to a certain *party*, which is but to make themselves *Ciphers* of *no value* alone, and such as can go for *nothing* in Religion, if not added to such or such a *number* of men.

Further, since wild fancies have run such *division* upon the *grounds* of Christianity, how have *backfalls* and *elevations* gone for *Graces* in Religion as well as in *Musick*? How hath *piety* exchanged *notes* with *melody*? Whilest many, rejecting the *better way*, have set it by *Crotchets* and *Quavers*, and tuned it into such *Aiery Strains*, such odd *Coranto's*, as only Satans

Wind-instruments, the *Enthusiasts* be inspired and playes upon, are fitted to express.

Thus variously hath the name of Grace been applyed with reference to Religion. It hath other acceptions of a different aspect, and that reputed not by the fewest and the most *benign*. Who care for no other Grace than what Gold may enable them to find, or which advancement entitles to; or who are chiefly for those *Graces* which may present their senses with some delight: Whether they be those *hogs* which flatter the taste, those amiable features which sparkle in the countenance, that rhetorical *springes* that embellish the speech, the sweet and curious accents that relish the voice, or other musical sounds, or those elegant gestures and plausible modes of deportment which adorn the carriage. Give them these *Graces*, and for the *Graces of the Spirit*, let those take them who can fancy them, or who can conceit the praise of God to be better than the praise of men. Yea, there is a Generation, with whom (as if it were their ambition to shew at how dreadful a height of provocation, it is possible for the children

dren of *Adam* to arrive) it hath commenced no small degree of Excellency, to be able to swear, lye, cheat ; to be lascivious, intemperate, impudent ; yea, to practise the most excessive *debaucheries* with a good grace. And so the *flesh* hath got its *Graces* as well as the *Spirit* : and there are *bellish* *Graces* as well as *heavenly*. While it's become an ingenious thing to be wicked at a more than ordinary rate ; and thought worthy of mean applause to invent unusual strains of impiety, and be vile beyond the common reach.

Thus have men brought down the price of that excellent quality Grace, by rendring its name so exceeding cheap, and prostituting it to so many things, that the one, to which it properly belonged, is usually overlookt and lost in a crowd. But if any desire to know the true and genuine *notion* of Grace, as it is an inherent qualification of the soul, let them take it in the following account. It is a Divine habit implanted in the soul ever inclining it to act suitably to some Divine Rule. It is a principle of spiritual life and action, the issue of Gods free Grace, and the pledge and infancy of Glory. The spring of all motion
Heaven-

Heaven-ward. (A supernatural bias carrying the soul to its chiefest good. A frame and temper of heart constantly disposing and prompting the man to compliance with Gods will. It is such a resemblance of Divinity, as the Scripture styles a participation of the Divine Nature. It's Gods comeliness put upon the soul. An umbrage or shadow of his perfections. A second draught of the Image which sin had defaced. A new impression of his Law upon the heart. Integrity of a later Edition (with this addition of perpetuity.) But unfinished, being still to receive further Supplements till death compleat it and set on *Finis*. It's the *soul* of Religion, the *life* of the soul, the *spring* of life, the *nether-spring* (for Christ is the *upper* which hath its *rise* from the great *deep* of infinite goodness, and *runs* into the Ocean of Eternity. It's often called *living water*, or *water of life*; and well it may, for all the faculties of the inward man were brought into a deadly *swamp* by the *fall*, out of which this is the only *Aqua Vita*, or Water of Life that can recover them, and make the man come to himself, cure all his spiritual distempers, give health,

health, strength and beauty to his soul, and make him long-lived; even to live for ever. A fuller and distincter account of it may be collected from this following *Character of a gracious Person*, which all who would love and credit Grace should labour to make their own. He is one that is endued with Divine Graces, and lives in the exercise of them. He hath the *work of Grace* for his *principles*, the *word of Grace* for his *rule*, and the *God of Grace* for his *end*; from whom as he receives, so to him he refers whatever of good he either is, hath or doth. It's his care to please God, and his ambition to honour him, as it is his happiness to enjoy him. No other enjoyment can deliver any such endearment to his love, such satisfaction to his desire, such entertainment to his delight, such ravishment to his joy. Here he fixes his highest esteem, his humblest reverence, his dearest affections, his sweetest choice, his firmest trust, his most insatiable longings, his sweetest thoughts, intentest looks, incessant praises, and entirest complacency. He follows him close, in that new and living way which his Saviour hath made for him, for the beams of his light,

light, the tokens of his love; the taste of his goodness, the views of his beauty, a livelier sense of his attributes, the seal and conduct of his Spirit, deeper impressions of his truth, fairer signatures of his holiness, further degrees of conformity to his nature and will, the conveyance of pardon, peace, joy; of life, strength, vigour; of support, enlargement, establishment; and for a disposition suitably and cheerfully to comply with his injunctions and dispensations. He strives to live under a constant sense of God; takes all opportunities of converse with him, and can neither be satisfied with Mercies, Ordinances, nor duties, except he enjoy God in all. Yea, he lives upon him, and that not only in reference to his spiritual, but temporal life. He depends on him for the gift of what he wants, and the good of what he hath; for the benefit of his advantages, the maintaining of his maintenance, the comfort of his comforts, and the blessing of his crosses. He casts his burden and his care on the Lord, commits his way and work to him, and humbly submits his desires, enjoyments, undertakings, and himself to his dispose. If God
be

be absent, it's not in the power of any delight to rescue him from disconsolateness. If he go, no enjoyment can make contentment stay behind. But when God is present, he can spare other comforts (if they be called for) and yet abate nothing of his joy. Yea, this can flow the highest when they are at the lowest ebb. For in God are the *fresh springs* of all that *sweetness*, which is but sprinkled in *tenderer drops* throughout the whole Creation. In him is the sum total of all those excellencies, whereof we meet but with some smaller items in these lower things. Therefore he can by his own immediate communications make a rich amends for the loss of any temporal concerns, and deliver the gracious person from the want of them, even while they are wanting. Let him but keep his hold of God, and enjoy his quickning and chearing influences; and then let troubles do their worst they cannot make him miserable. Yea, he hath so much as may suffice to make Honours, Mannors, Scepters, and all those loud names which the world admires, fall below his envy. He values God above all, and other things at that rate
which

which God hath set upon them. And that which gives any thing the greatest price with him, is not its fitness to serve upon the designs of any lust, or gratifie any sensual desire, but the relation it bears to the Supream Good, as it carries either some resemblance of Gods excellency, an instance of his bounty, or some reference to his glory. As for himself, he reckons that he is worth so much, only as he is rich towards God, and enjoyes of him. He is sensible it's the highest priviledge and accomplishment of his nature to be like him, and therefore takes the pattern of his apprehensions from Divine Wisdom, the aim of his inclinations from the divine pleasure, the object of his affections from divine perfections, the measure of his actions from divine prescriptions. He will not lend his credence in spiritual matters, but where Divine Authority engages for his security. He must have Gods *Word* for what he *believes*, Gods *Warrant* for what he *acts*, and Gods *promise* for what he *expects*. And he is carefull so well to understand the ground he goes on, as that he may not hugg his own or others conceits, inventions or presumptions for
 Gods

Gods truths, precepts, or promises. And as to the last, he looks at it as ill becoming his unworthiness to prescribe to infinite bounty, and set God a time or way of performance, where his word hath set none. Since he can challenge nothing from God, he will promise himself nothing any further than God gives him ground to look for it, lest his hopes being only provided for a shorter journey, should run themselves out of breath long before the blessing be within sight, and lose it for want of tarrying for it, or by seeking it in a wrong way. He remembers he that believes, makes not haste, and strives that his faith may not be too quick for his obedience, nor his sins too great for his hopes. He minds Gods condition, while he would have God mend his condition; is careful of performing what God requires, whilest he expects Gods performance of what he promises; knowing that great expectations joyn'd with little preparation, do but clog the wheels of mercy, by the filth they leave in its way, and so make it long a coming. He makes account that common mercies exact a more than common thankfulness, and

and cannot think (though it be usual with men to carry, as if they thought so) that he *owes the less* for any blessing, because he *receives the more* of it. He acknowledges himself less than the *least* of all Gods mercies, yet cannot be satisfied with any that are short of the *greatest*. He thinks *well* of God, when he deals the *worst* with him; and *ill* of himself, when he doth the *best*. He will not make God the Author of his guilt, nor himself the Author of Gods gifts. He will not *lessen* Gods *Justice*, to *magnify* his *Mercy*, nor *wrong* his *Holiness*, while he seeks to do *right* to his *free Grace*. His reverence will not suffer him to believe, nor his gratitude to desire that God should blot out his sins and his duty together. And as it is much more becoming of God to give, so it would be more acceptable to him to receive power to leave sin, than leave to live in it, and ability to answer his obligations than a liberty annulling them. He never thinks himself good enough, though the Scripture give him the style of an excellent one; *The righteous is more excellent than his neighbour*, Prov. 12. 26. For there is no one so much a *Creature*, a *man* and a *Christian* as he.

Psal. 16. 3.

I. Ho

I. *He is most Gods Creature* of any in the Creation. For he was twice created, once as of the first *Adam*, and again, as in the second, whence he is called a *new Creature*. And this second Creation doth as really (and by more noble endowments) distinguish him from other men who are unrenewed, as the first doth both him and them from inferiour beings. He is *Gods Workmanship*, his masterpiece, a curious and costly piece, upon which he hath laid out the treasures of his wisdom, the greatness of his power, and the exceeding riches of his Grace, in which he hath exprest most of himself, and where he hath pourtrayed his own life, his Sons death and resurrection, and inlaid his Spirits fruits and operations.

II. *He is most a man* of any in the world.

I. Because he lives at the greatest distance from a brutish life, suffers not the brute to ride the man in him, doth not put the curb into the mouth of reason, and let his sensitive appetite mannage the reins. He knows what he is, and would not live below himself, nor have his conversation disparage his constitution, nor

his resentments too low for his shape. He is not ignorant which is his better part; and thinks it not fit it should have the worse usage, and be employed in the drudgery of that which is of so much an inferiour alloy. He cannot endure that his soul, which is of so high an Extraction of the Royal Stock of Heaven, allied to Divinity, should be prostituted to the lusts of the flesh, and only serve upon the designs of the body, which owes its Original to the basest of beings, the very earth we tread on.

2. Because he most agrees with the original pattern of Humane Nature, and the first draught of it in *Adam*, as being conformed to the likeness of God, consisting of Wisdom, Righteousness and true holiness; and most conversing with those objects, to the contemplation and prosecution, the apprehension and fruition of which, his principal faculties were designed and fitted, God and spiritual matters, the great things of a better life. So that his powers have their most proper and perfective employment; and not only the higher, but the lower too; these being in him better regulated than in others.

3. Because

3. Because he is most rational. For he lives in the constant and best use of his reason, and hath it much improved by Divine Revelation in the Word, and illumination by the Spirit. And while he observes Gods commands (which he doth most) he acts according to the dictates of the highest reason, even of Infinite Wisdom. It's he who in Scripture language is the *Wise man* (and most usually with *Solomon*, who will not suffer the wicked man and a fool to be two) for he hath the best and most useful knowledge, and he makes the best use of it. He knows what is most worthy and requisite to be known, as God, Christ, and himself; the Nature, Will and Covenant of God; the excellency, undertaking, and benefits of Christ; the saving gifts and influences of the Holy Ghost; the state of his own soul, the temper of his Spirit; and the tendency of his course; his duty and interest; his highest end, his chiefest good, his true happiness, and the only means to attain it; the best helps to good, and the best remedies against evil; yea, how (by virtue of those promises, *Rom. 8. 28.* and *1 Cor. 3. 22.*) to make the best of the

worst that befalls him ; to extract gain out of *loss* : to make *damnage* it self give interest for what ever it *takes* from him ; to make the crosslest disadvantages comply with, and serve his main concerns, and to render his very *enemies* tributaries to his welfare. He understands those things which the natural man (not renewed by Grace) cannot apprehend, nor can it enter into his heart to conceive them, *The hidden Wisdom, the deep things of God, those which he hath prepared for them that love him, things spiritual, invisible, eternal ; the unsearchable riches, the surpassing love of Christ, the sweetness of divine attributes, promises, presence ; of relation to, and communion with him ; of doing what he requires, and of suffering what he calls to.* He discovers the *mysterie of Godlineſſ*, and *that of iniquity* too, the exceeding sinfulness of sin, the Wiles of Satan, the snares of the world, and the deceits of his own heart. Others may have a notion of these things, but without a deep, lively and lasting impression, resentment, relish or feeling of them. For most of them are such as can never be throughly understood by any (the most exact) description that

that can possibly be made of them, if they be not inwardly felt or sensated, any more than one born blind can, by the accuratest discourse thereof, be made to conceive rightly, what and how pleasant light, and the most curious colours are: Or than one, who never tasted any thing but what was coarse and harsh, can from a relation of them be enabled to form a right conception of the nature and pleasantness of the greatest delicacies that compleat a Royal Feast or Banquet. But he in whom Grace thrives, *bath his senses exercised to discern both good and evil*, Heb. 5. 14. He hath *sense* joyned with his *knowledge*, therefore he approves things that are excellent, or tryes things that differ, *Phil. 1. 9, 10*. His knowledge is the best, because most powerful and efficacious. He hath a piercing sight, an inward sense or feeling of what he knows, and he digests his knowledge into practice. He makes the best use of it, for he lives by it, and lives well. As he sees what he is most concerned to do, so he sees to the doing of it, and that it be done in a due manner, with affection, care and diligence. He forgets not the errand he was sent on into the world, to

by wisdom
and in
all (not
judgement
but) sense.

prepare for another, a higher and better state. He knows whither he is to go, and the way he knows, and minds too. He is *learning the Trade* here he must *live on* to all eternity. He is ever attending his *high calling*, and following his *profession*, and cannot like that *occupation* that only makes *work* for repentance, though it be preferred by all men else. He highly prizes the Means of Grace and Salvation, and endeavours to improve them to the utmost. *He hath the greatest care of his greatest interest, and makes all others stoop to it. He is *wiser* than to act as others do, who with the generality of men hold the reputation of the *wisest*, that is, he is wiser than of *two goods*, and those hugely differing in worth, to choose the least of two evils, very unequal; to make choice of the greater. He is wiser than to set the highest rate upon things of the least, or of no value; than to set *Earth above Heaven*, the *Creature above the Creator*; or to bid more for *mans* savour than *Gods*; for *dying pleasures*, than *ever-living joyes*; for the concerns of a *short time* than those of *eternity*, for the welfare of his *mortal body*, than of his *immortal soul*; to be *Tenant at will* to a *temporal*

peral possession, out of which he may, with that *rich man* in the Parable, *Luke 12. 20.* be turned the next night, than to be heir to an *everlasting inheritance*. He had not rather lay up an *estate* for another, than for himself, as all do who dye rich in goods, and not in Grace. It is not his wisdom, that his Son or Nephew might have the more plentiful accommodations here, to let go the very house not made with hands, that his soul should dwell in when dislodged from his body: nor that he may have to spend more freely, yea, profusely in this world, to leave himself nothing to live on, either comfortably or tolerably in the other. He will not lose his life (the true design of this, and the enjoyment of a better) for a *livelibood*: nor undo himself for ever, to make himself. He cannot account that he shall make any advantage, what ever he gets, where he must give his soul into the bargain. He will not forgo the *one thing necessary* for any *conveniency*; nor hazzard his salvation to save a lust. He will not (as so many do) rather become liable to be condemned by the *righteous Judge* of all the world for his *loosness*, than be reproached by loose persons for his *strictness*.

Not rather expose himself to Gods derision for his *vanity*, than to mens for his *singularity*. Not buy off their taunts with his own ruine. He is not more solicitous to escape the *light afflictions of this present life*, than a far more exceeding and eternal weight of torment. He had not rather be torn on the rack of Divine Vengeance for ever, than bear the Cross of Christ, so lined with comfort here. He will not, (as those do who make *sin* their only refuge from *evil*) take Sanctuary in *perdition*, to secure him from *persecution*; not run to Hell, to scape burning: not *perish*, that he may not *dye*: not cast himself upon eternal torments, to avoid trouble. He would not for fear of those *who when they have killed the body, can do no more*, cast away the fear of him, and so run into the hands of his Justice, *who, after he hath killed can destroy both soul and body in Hell*. He will not throw away himself to save his goods: nor destroy the whole man to secure a part, and that the better part. He cannot think by *losing his Religion*, to make himself a *saver*. He will not by an unjust, or over eager pursuit of an *uncertain happiness* (as all the desirable things of this present state are, both

Mar. 10.
28.
Luke 12.
4. 5.

both as to the continuance and the comfort of them, and our stay here to enjoy them, though the world miscall them certainties) I say, he will not for an uncertain happiness expose himself to a certain misery, as certain as Infinite Veracity can make it. Not redeem transient delights with never ceasing pains: or external goods, with infernal evils. Whereas the wisdom of the world guides men to act quite contrary to him: But I hope by this time it will appear to be, what he who is *Wisdom it self* reputes it, *foolishness*, 1 Cor. 3. 19, 20. And that he is abundantly wiser than they, who hath that wisdom which is spiritual and heavenly. Which may be further evident, in that he is the most hardly cheated and imposed on in the most important affairs; and that through Divine Assistance he is able to baffle him who makes fools of all the world besides: to out-wit the Tempter's subtilty, and non-plus that Sophistry which hath put egregious fallacies upon the greatest Wits that ever common fame was concerned for.

Nor is he wiser than others only for his soul, but for his body too. For Godliness is profitable to all things, having promise of the

1 Tim. 4. 8. *the life that now is; and of that which is to come.* He who seeks first Gods Kingdom and his righteousness, shall have other things added to him. He is careful as to banish those lusts which do by a necessary consequence prejudice the body (as uncleanness which dishonours it; intemperance which diseases it, envy, anxious cares and fears which macerate and disquiet it.) So to avoid all sin in general, which renders the body obnoxious to misery both temporal and eternal. He offers it up to God, and so engages his care of it, dedicates it for a Temple of the Holy Ghost, and so gets every thing sanctified that relates to it, a blessing upon what ever concerns it, and takes a sure course to render the *second state* of this *Temple* (when it shall be raised up again out of the ruines death shall make) abundantly *more glorious* than the *first* could be, though it were accomplished with all the Glories that any where shine in mortal eye. Well therefore may He be thus in short described, that He is one, who understands what *he is*, endeavours to be what *he should be*, and alone attains to what all men *desire to be*, to be happy. For he, considering that since

Since our first Parents changed a *real* for an *imaginary* felicity, their off-spring have cheated, and yet pleased themselves with the shadows and images, the dreams and fancies of happiness, is careful not to share in their mistakes, or those inventions of happiness they have found out, whereby to lose both God and themselves. He is not so imprudent as to place his chiefest good in those things which owe most of that goodness to which they are valued, not to their own nature or inherent excellencies, but to the opinions and fancies of men, and therefore are liable to forfeit it when ever their humours shall alter, which is the case of Fashions, Sports, Pleasures, Honour, Applause, and those external niceties which are made the formal differences of men in this state. He looks upon those temporal things that are the fullest of good, as not able to hold much; *that which they are not*, being so exceedingly more than *what they are*: and how great soever they are *in expectation*, they are much less *in fruition*. Those that look biggest are hollow within. His *Divinity* cannot but approve of that *Philosophy* that makes *solidum & vacuum*, solidity and vacuity, the

the Elements of the world. For he still finds those things that make the *most shew* and the *greatest noise* in the world, to be most empty, and have least in them. He sees the splendour of those things that glitter here below, to deal often with mens hopes, as the bright Sun with their flowers; first it calls them forth, and makes them spread, and then causes them to wither and shrivel up. And so not un usually the greatest expectations end in the greatest disappointments. He could not reckon himself *happy* in those *accommodations*, which are themselves so *unhappy* as to be *embased* with great *incommodities*, and those sometimes so great, as that all the good in them is not able to recompence them. So great Estates and great places, are attended with great cares and troubles, fears and snares, and sometimes bring men into the account of offenders, and make them lose their lives, and therewith all they have. Nor can he set the highest rate upon those delights wherewith he may much sooner *surfeit*, than be *satisfied*. He observes those things which *please* mens appetites to be still allayed with something *unpleasing*, which often by means of what they

they carry off acceptable, insinuates it
 self to their great hurt; and looks upon
 the matter of disgust (the ingrateful mix-
 ture) as contrived into them for a whol-
 some check of mens fondness of them.
 He takes notice that the same means
 which are used to *prolong life* (though
 the draughts and morsels be never so deli-
 cious) do usually *hasten death*. And in-
 deed it is most ordinarily from their di-
 et (as storing up matter of diseases)
 that men dye. He finds a tiresomness
 even in recreation, and that loud laugh-
 ter takes its farewell in a deep sigh;
 and is told, that *even in it the heart may
 be sorrowful*. And if he be studious, he
 beholds the most curious speculations of
 the mind, enquiring into the hidden cau-
 ses of things ever perplexed with *diffi-
 culties*, often dashed with *uncertainties*,
 patched with *conjectures*, and then painted
 with *confidence* to set them off. He sees
 with what imperfections they are con-
 ceived, and with what pangs brought
 forth; and how many times a new con-
 ception serves but to disgrace another
 which was formerly applauded, and yet
 may it self possibly hold its repute no
 longer than till a third come to throw
 it

Prov. 14.

13.

it down : and that their highest attempts leave much even among the lowest things that is able to pose and baffle them. He further observes the most of these temporal enjoyments to be fading and flitting, exposed to internal decays and external violence : the liveliest of them not to be long-lived : yea, the finest delights to be most brittle, and the *best* to grow worse with keeping. That the Elegancies of taste, those delicacies which are wont to take with the most judicious palats, soon become stale and unsavoury. That those flowers which seem wholly composed of beauty and sweetness will quickly send forth a rank scent, and wither in your hand ; or if not pluckt, will after a while find a *grave* where they had a *womb* : And so, that the most amiable complexion (how ever prided in by some, and adored by others) may on a suddain lose its vigour and sprightfulness, and put on a sadder hew. And if its beauty be not rubbed off by some harsh accident, it will certainly wear off with age ; but often it doth more early become the prey of some *disease*, which may leave no *memorial* of it, save only the *pits* in which

which it was buried; or an *Epitaph* written with arrs.

He discerns this blemish in all *worldly* glory, that it is *flasy* and *soom* extinct; his unhappiness inseparable from all earthly felicity, that it's frail and changeable. That the most pleasing *harmony* of bodily parts is soonest out of tune. That the most dazzling *splendour* may on a suddain be arrested with a cloud. That a man being in honour abide not. That the situation of greatness is in the suburbs of ruine. That riches certainly make themselves wings, and do but rarely love to build their nests long in the same house. That an enemy, a thief, an unfaithful servant, a fire, or other casualty, if not the owners prodigality, doth not unfrequently give them advantage for a flight. That Friends may either lose their *lives*, or their *friendship*: or if their *amity* continue, their *ability* may fail; or if that remain, yet we may many wayes be hindered of their company or assistance.

He knows that the things of the world cannot reach his noblest part, being of a nature so exceedingly inferiour and unsuitable thereto, and so no more able to

put

Prov. 13. 9.

put it into a better state, to give it its highest accomplishment and perfection, than Brass is, by its addition, to render Gold more valuable, or of a finer temper. He knows all the pleasures under the Sun cannot secure it from the anguish of Gods displeasure: nor all the Gold in the Indies suffice to make a cordial against its faintings, or to buy a pardon, or hire a Mansion in Heaven, no nor to bribe conscience on earth, when God will make it speak. That all the breath of fame cannot inspire it with spiritual life, nor speak one prevailing word to God for it: And that the highest titles are insufficient to procure the lowest place in the Kingdom of Heaven. Yea, he understands, that worldly things are so far from delivering a happiness to that part which properly makes the man; that they render its escape of misery much more difficult, by multiplying temptations to pride, intemperance, oppression, earthly-mindedness, disregard of God, &c. *They that will be rich (that make it their main design to be so, and pursue it with all their might) fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men*

in destruction and perdition, &c. 1 Tim. 6. 9, 10. Hence it is that our Saviour saith, *Verily, a rich man shall hardly enter into the Kingdom of Heaven; It is easier for a Camel to go through the eye of a needle,* Matth. 19. 23, 24. Such a one for the most part is led away from God and true blessedness in chains of Gold and Silver; and so the estate of the inward man is often the worst, when that of the outward is at the best. Receiving honour of men hindered many of the Jews from receiving Christ by faith, and salvation by Christ. Such as live in *pleasure*, are dead while they live. Their bodies are only the Sepulchres of their souls. Too much conversing with these lower things makes the finest Spirits sink below themselves, and by being dearly immerst in the designs of preferment, profit, pleasure, they lose much of their nobler mettall.

Joh. 5. 44.
1 Tim. 5. 6.

And though temporal things do comply with the interests of the body, yet the judicious Christian considers, that they at the utmost only accompany it to the Grave, and there take their leave. (the house of Eternity having no dining-room, wherein the rich Gluttons Table
C should

should be furnished, no place of recreation for the voluptuous, no Throne for the Prince) yea, that their usefulness is many times as unable to extend to all the parts and conditions of this life, as to reach beyond it. While the power of an adversary, or of a disease, an acute pain, or the sense of guilt may turn them into specious uncertainties, and disconsolate names. Now he cannot expect to be happy by things that carry so great a disproportion to his nature, and fall so exceeding short of it in duration; as being sure to forsake him at death, and not unlikely to do it before; and so he must be without them ten thousand times longer than he can possess them; yea, he must want them above so many *Ages* as he enjoyes them *Minutes*.

Lastly, He finds nothing here below that can terminate mens desires, but sees them restless and ever travelling in the pursuit of something wherein they may acquiesce, yet in vain. For while they are posting up and down through all the stages of contentment, and ever and anon baiting on some comfort or other, yet they are so far from satisfaction and rest, as that they are but there

by

ay refreshed for a further journey. They are still pursuing what flies from them, and gain no more by their long travell, than in the latter end thereof to be as far to seek for happiness, as they were at first setting out. How usual is it for men to think, if they had but such an Estate, Dignity, Accomplishment, such a measure of knowledge, such conveniencies or advantages, they would quietly sit down and say, *it is enough?* But when by a very eager pursuit (and it may be so great a haste as did not permit them to call on God by the way) they are become Masters of their wishes, they are as great strangers to solid contentment as before; and their desires are not quenched but enflamed by enjoyment, and will not be satisfied at so low a rate as formerly, but require something higher and greater. For mens desires are usually modestest at first, and grow wider by being fulfilled. The grant of one thing, teaches them to want another, and that something beyond, or at least different from what they had. Thus they endeavour to supply & recompence the weaknes & insufficiency of single enjoyments, by the multiplicity and va-

Ecclef. 1. 8.

& 3. 10.

riety of them. But all will not do. They will easily weary, disappoint and vex them, but not satisfy them. *The eye is not satisfied with seeing, nor the ear with hearing: He that loves Silver shall not be satisfied with Silver, nor he that loves abundance with increase.* Discontent may raise the greatest tumult in a throng of outward contentments, which is evident in the cases of *Abab* and *Haman*, all whose dignities, pomp, possessions, delights, could not recompence the dissatisfaction which the denial of a *Vineyard* gave the one, and but of a complement the other. These things considered, the wise Christian cannot but reckon, that those do with an unaccountable prodigality throw away their desires and endeavours, who seek for satisfaction and happiness in any thing short of God reconciled in his Son. In whom only he looks for it, and is sure not to miss of it. Whatsoever of worth is in the Creatures being but a faint shadow of some excellency in God, he will not neglect the substance for it. For he knows there is nothing fit to answer a comparison with God for goodness, who enjoys it originally and essentially, absolutely and infinitely,

infinitely, and is the overflowing fountain of what ever excellency recommends any other thing to our esteem. In him goodness is free from the least alloy or imperfection, from all decay and alteration, unconfined to any place, time, or state, extending to all the concerns both of the outward and inward man, and running parallel, not only to this life, but with that endless ~~life~~ to come. *He* only is the proper object of the soul, that Spiritual and immortal Being, who *suits* its nature, as he is a *Spirit*; *equals* its duration, as *eternal*; can *replenish* its capacities, as *immense*; *satisfie* its desires, as *all-sufficient*; *perfect* and *ennoble* all its *faculties*; the *understanding* with boundless *wisdom*, the *will* with glorious *goodness*, the affections with the most lovely and ravishing excellencies. He is such an object as leaves nothing higher or better to be desired or imagined, and can never be enjoyed, so much, as not to invite to, and abundantly more than suffice for a further (a never ceasing, and yet never cloying) fruition. Yea, such an one as gives a title to all other requisite good

1 Cor. ii.
11, 22, 23.
*All things
are yours,
if you be
Christ's; and
so God be
yours, and
you shall
have all
things that
will be for your best good, else they are not desirable.*

things, to those who have an interest in him; and can give, as them, so a blessing upon them; and if they be diminished, can croud a great deal of comfort into a little of the creature; can make a single Dish outvie a Feast, the meanest fare be much more delicious than the profusest entertainment, and a small stock go farther with his blessing than large revenues without it. *A little that a righteous man hath, is better than the riches of many wicked, Psal. 37. 16.* Where the possessions are lower, God can heighten the fruition: or if he suffer them to be taken away, he can himself be instead of them: He will be instead of all things in Heaven, and was for meat and drink to *Moses* while he was in the Mount forty dayes and nights, and can by himself (if it be needful) make up the want of those, or other accommodations to other of his servants here on earth. Therefore he hath taken upon himself the names of all other comforts, to intimate that he is able to stand for all that they signifie, or are worth. So he is stiled, *a portion, inheritance, habitation, high-tower, shield, flade, strength, a deliverer, a friend, a Father, a husband,*

Ex 34. 28.

band, &c. He who is *Author*, can easily be *inftar omnium*: What ever benefit and helpfulness we meet with in other things, is to be found in God in a higher and more excellent manner. Therefore if he give in the more of himself upon the withdrawing of some temporal enjoyments, the gracious soul will have no more reason to complain for want of comfort, than he hath for want of light, when instead of the Stars the Sun rises upon him.

Let these things be well weighed, and then say whether the good mans choice of happiness be not incomparably the best, and whether any therein act so rationally, as he who ever breaths after communion with the source of all goodness.

III. *He is most a Christian* of any in the Church: He only possesses what the far greatest part of the Christian world esteems it sufficient to pretend to. While others *glory* in the *name* of *Christians*, he alone *enjoys* the *thing*; and is as much as they are content to say they are, or to seem to be. Though never so many lay *claim* to the same *title*, yet he hath the *best deeds* to shew for it. Others may have the *words* and *phrases* of Reli-

gion, but he hath the *sense*. They may be good *Linguists* in Divinity, but he is the *Artist*. He is a *vessel* both of mercy and honour, *washt* not only on the *outside* by water in Baptism, but *within* too by the washing of regeneration. He hath not only given up his name, but his heart to Christianity, and *maintains* it not only by the *labour* of his *lips*, but by the *work* of his *hands*, and the *course* of his *life*. He humbly and thankfully takes Christ for his Prophet, Priest and King, his Wisdom, Righteousness, Sanctification and Redemption. He admires his love, presses after intimacy with him, lives upon his fulness, and daily by *faith* fetches from *him* what he *tenders*, and by *obedience* observes what he commands. He hath *Christ's name* in his *mouth*, his *truth* in his *mind*, his *life* in his *heart*, and his *example* in his *life*. Though none lay out so *high a care* in the doing of *good works*, yet none set so *low a rate* on them when done. Though he be the most *faithful* servant in Christ's account, yet he is the most *unprofitable* in his own. And though no other man be so much *Christ's servant*, yet neither is any one so much his *own*.
Master.

Master. For while he is at Christs command, his affections and lusts are at his own. He values Divine Truths not so much for the satisfaction they offer to his mind, as for that practical influence they may derive upon his heart and life. He endeavours that the *light* which shines in the word, may not only *irradiate* his understanding, but *inflame* his affections, and be so *reflected* by his practice into the eyes of others, that they may *see* their duty, and the way to Heaven thereby. Many *boast* of *light*, but he only is *born* to it; he is a *child of light*, and heir to an *inheritance in light*. The light of many may be but like that of a *Torch*, which *lights* one that's dead to his *long home*. But his is the *light of life*; not only a glittering, but a glowing light. It *rays* in his *mind*, and makes it by frequent *reflections* mount upwards, and aspire to the *Father of lights*: It *flames* in his *heart*, and turns the whole man into a *living Sacrifice* to the *Sun of Righteousness*: It *shines* in his *life*, adorning the Gospel, and giving others occasion to glorifie God. His is the most *noble Spirit*; For its raised *above* these inferiour things; most affects the *best company*, even that
of

of God himself; and that *honour* which it is as much beyond the power of man to take away, as to give, that of being a *Favourite*, yea, a *Son* to the *Most High*. His chief *attempts* aim no lower than *Heaven*, whither he strives to carry as great a *retinue* as he can. His *inclinations* are publick; he designs others good as well as his own; and he disdains to accept of whatever *Temptation* would offer to *bribe* him from his duty. He hath the *best spiritual estate*; and *lives* at a *higher rate* than others; yet hath he *low thoughts* of himself. He is the strictest examiner, the freest accuser, and the severest censurer of himself; and so both prevents Gods sentence, and is disposed to charitable thoughts of others; (especially as to those actions which may be either good or bad, according to the different circumstances, motives or designs of them, and so may to another that is not acquainted with these, have the same aspect, when good as when bad) lest making a wrong judgement of them, he bring judgement on himself, according to *Mat. 7. 1, 2.* and *Rom. 2. 1, 2.*

His *tears* of true *repentance* are *distilled* not so much by applying the *fire of Hell*,

as by a more kindly warmth of love to God and goodness enkindled from above. He is grieved for the unworthiness and dissingenuity of his carriage to him, to whom a better was by so many obligations due. He sees too much evil in sin to be beholding to it for any good he desires, or to excuse him from any evil he fears; for he knows no evil so great as it. Suffering is not, for that only reaches to his body, and determines with this life. But sin strikes at his soul too, and at God; and its pernicious influence lasts to eternal ages. He accounts *no sin little*; since the least is so big as to oppose the Will, slight the Authority, and break the Commands of an Infinite Deity. When Temptation tells him any sin is but a *little one*, it offers him an argument against it self. For he reckons it most unmeet and unwise to offend a Great and a Good God for a small matter, and sell Divine favour and inward peace (which ought to be the dearest to him) so very cheap: A little sin if allowed, he knows will soon open a way for a greater, and make no little havock upon conscience. He cares not for walking on the edge of his liberty, lest he sometimes trespass upon

upon the Devils ground; lest his foot slip, and he fall into Iniquity. He would not invite a miscarriage, by making choice of bad company, and venturing on the occasions of sin. For this were to give *Temptation a Challenge*, when his own *corruption* would be too ready to be its *second*, and his rashness forfeiting Divine Assistance, might expose him to the wo of him who is alone. He remembers that *Evil converse* (meetings or familiarities) *corrupt good manners*;

1 Cor. 15. 33. *Colloquii* is too strait a rendering of ὁμιλίαι, though included in the full sense, which is better expressed by *congressus, conversaciones, commercia*. For that Verse of Menander seems to be of the same import with that other, κακοῖς ὁμιλῶν καὶ οὗτος ἐμπίπτει κακῷ.

draw first to a neglect of duty, and then to a dislike of it; First to the *commission* of sin, and then to *delight* in it. Without bending to a compliance with evil companions, the intimacy will break. There cannot be love and agreement without some likeness and suitability of inclinations and actions. He also considers the admonition in 2 Tim. 3. 5. *Turn away from such as having a form of godliness deny the power thereof*; and sees reason to suspect, that a frequent and unnecessary society with such, will abate the power of it in himself. For what remains of the old weight of corruption

ruption may, with the addition of theirs, draw him down by degrees to sensibleness. He therefore chooses such for his familiar friends as may give him a *lift* towards Heaven, and not a *pull-back*, *Prov. 13. 20.*

It's his wisdom not to *parley* with a temptation, knowing what it cost *Eve*, though in the state of integrity. And knowing that it cannot take him but by surrender; that the Tempter cannot hurt him without his own leave, he is continually fetching in the aid of Heaven to fortifie his resolutions, and make a stiff resistance, which will put Satan to flight; who can get no hold of him so long as he with-holds his consent. He looks upon worldly pleasures and afflictions, not as they *come on the Stage* to *act* their *parts*, but as they *go off*, and sees the *farewell* of *afflictions*, when sanctified, so much better than *that* of *sinful pleasures*, that he cannot but account the *assaults* of the former *less formidable* than the *addresses* of the latter: and can be better reconciled to the *severities* of the one, than the *caresses* and courtship of the other. He would not disgust divine dispensations, not quarrel with
his

his allowance as too small, nor with his grievances as too great. Considering that he hath *not worth enough* to be the price of the least blessing; nor *unworthiness little enough* to make the greatest *pressure* overweight: And that God hath promised not to lay on so much as to *oppress* his *patience*; and doth never leave him too little to *maintain* his *thankfulness*; and that the most unpleasant Cup God puts into his hand to drink, is of mercies tempering; which can *distill sweetness* for him out of the *waters of Marah*, and *extract* an *excellent spirit* from *Gall and wormwood*: and if he be cut short of lower accommodations, it shall be but to starve his lust; his Graces shall thrive the more: and what evils assault him, shall forfeit their malignity and turn good, *Rom. 8. 28.* The *Ark of the Covenant* is a fit resemblance of him, as in whom are laid up both the *tables of it*, and hidden *Manna* by them, and Gods *rod blossoming and bringing forth the peaceable fruit of righteousness*. His *patience* bestows a *beauty* upon *adversity*, and gives a pleasing relish to the most displeasing accidents. This teaches his *griefs* to forget their *grievousness*, and trouble it self to be little troublesome.

troublesome. Whereas impatience layes on more load, and makes men but more envenome their Spirits, and tear their flesh with Gods arrows, and turn his *seasonable lancings* into *fretting sores*, and incurable *Cancers*.

None so *fearful* as the good man of *doing evil*, and yet none more *valiant* in *enduring it*. He is the greatest *enemy* to his most *beloved sins*, and yet the *best friend* to his most *unloving enemies*. Injuries he strives to receive with contempt, and revenge with kindness. He counts that a bad *stomach*, which cannot *digest* any thing *hard* or *harsh*, without turning it into *ill blood*. With *soft answers* he turns away *wrath*, and forbears *grievous words*, because they *stir up anger*, and *strife*, the least *spark* of which he would not *blow up* by any *provoking breath*, much less would he seek abroad for fuel to *feed it*, or listen to *tale-bearers* (a Generation forbidden, Lev. 19. 16. As are also *tattlers* and *busy-bodies*, 1 Tim. 5. 13.) For where no Wood is, the fire goes out, so where there is no tale-bearer, the strife ceases. (A whisperer or a tale-bearer, for the word in the Hebrew is the same, separate)

Pro. 15. 1.

Pro. 16. 29.

rateth a friend) his words are as wounds, &c. *Prov.* 26. 20, 22. They wound not only himself and the party they concern, but often those also who hearken to them, who may hereby have their credulity abused, and become guilty of slander (which a Citizen of *Sion* is to be free from) in believing, if not in reporting a lye. However they may be robbed of the quiet of their Spirits, of their *Glory in passing over a transgression*, *Prov.* 19. 11. Of that *fervent charity* which we are bidden, *have above all things, which should cover a multitude of sins*, *1 Pet.* 4. 8. And they may thereupon be guilty of passion, bitterness, variance, desire of revenge, hatred, &c. and be indisposed for their duty both to God and man. *For where envying and strife is, there is confusion and every evil work. This is earthly, sensual, devilish, and contrary to the wisdom which descendeth from above; for that is first pure, and then peaceable, gentle, and easie to be intreated (or perswaded) full of mercy and good fruits, &c. James* 3. 15, 16, 17. He who hath a right Spirit within him, remembers that anger rests in the bosom of fools, and that the Devil lodges in the bosome

Ephes. 4.
26, 27.

bosome of angry persons, who let the Sun go down on their wrath: and that malice renders men very *unlike God* who is love, and so like the Devil as to be his pictures, his children. He considers the *tongue is an unruly evil, full of deadly poyson*, and that *who so bridles it not, his Religion is vain*. He therefore renders not evil for evil, not reviling for reviling, but blessing, 1 Pet. 3. 9. He will go back from his right considerably, to make way for peace and friendship; and though wronged, will not count it unbecoming him to imitate his Heavenly Father in first seeking to the party which did the wrong, to be reconciled to him. He will not disdain to stoop very low to take up a difference, when he considers how Heaven hath stooped to Earth, the holy and glorious God to sinful dust, and that he is commanded to be merciful, as his Heavenly Father is merciful, and to forgive (even till seventy seven times, if any one offend him so oft) if he would be forgiven; and to pray without wrath, 1 Tim. 2. 8. And that else he shall but curse himself with the heaviest curse when ever he prays, that *God would forgive him his trespasses*, as he forgives those who trespass

Joh. 8. 49.
James 3. 8.
& 1. 26.

Mat. 6. 14,
15. & 18.
21, 22.

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against

against him, that is, not forgive them at all, and shall be liable to judgement without mercy, for not shewing mercy. Then he thinks of his proneness to errors, failings, indiscretions, which may need others pardon, as well as theirs his: but especially that God hath received a thousand unkindnesses from him for every one that he hath received from others; and that its not equal to expect, that God should pass by his, when he will not pass by theirs. He dreads the doom of that's servant, who when his Lord had forgiven him *ten thousand talents*, would not forgive his fellow servant *a hundred pence*; he was delivered to the tormentors, till he should pay all that was due, that for ever. *So shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his Brother their trespasses, Matth. 18. 23. to 35.* A good man would not lose Heaven, to keep such a Hell in his Spirit as pride and wrath would enkindle there, to be but the pledge of a worse at his death. He would by no means be without the badge and cognizance of Christs Disciples, whereby he would have them known, ¹ *love, or charity*, which he tryes by that touch-

¹ John 13.

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touch-stone in 1 Cor. 13. 4. to 8. He looks to the good thoughts, good will, good words, and good deeds of charity too. He confines it not to the bodies of others, but hath a kindness also for their souls, and he *sends his bounty a blessing* to them on the behalf of their welfare; while his *angels* come to request their acceptance of that service, which his best advice is ready to render to their spiritual and eternal interest.

He is very careful to perform the duties, the several relations he stands in oblige him to, as having great reason to suspect, that he is void of goodness, if he be not good in them. Seeing relative duties make up a very great part of Religion; and that he, who allows himself in the breach of *any one command*, is *guilty of all*, though he should observe the rest, James 2. 10. Because he keeps none out of a right obedience to God, as enjoying them, for if he did so, he would keep that which he breaks (it being enjoyed) as well as the rest. He would not neglect what God hath made his duty to others, because they fail in theirs to him. *If you love them who love you; or do good to them who do good to you,*

what thank have you? for sinners also do even the same; Luke 6. 32, 33. But saints must do more, Love and do good to those
 1 Pet. 3. 9. who hate and despightfully use them,

ver. 27, 28. By what name then shall they be called, who are so far from this, that they come short of what sinners do?

He who hath the truth of Grace looks to the paying to those who are over him their due honour, reverence, obedience, service, tribute, &c. and esteems himself bound by those commands, *be courteous*, 1 Pet. 3. 8. *Honour all men*, 1 Pet. 2. 17. *In honour prefer one another*, Rom. 12. 10. as well as by that, *Do justly*. Yea, doing justly comprehends the giving respect and honour to others, for it is a debt, their due. *Render to all their dues, honour to whom honour*, Rom. 13. 7. Therefore the denying it in ordinary course is undue, and unjust.

If he have others under his charge, he hath a tender and circumspect regard to them. If he be a *Magistrate*, he is not a terror to good works, but to the evil. He is careful that his practice may not give license or encouragement to any sin his authority is to punish and suppress; that private guilt may not stop the current of

of his publick Justice, and he be obliged while he judges others to condemn himself. If he be a Minister, he writes after that Copy the Apostle set Timothy, Follow after righteousness, godliness, faith, love, patience, meekness, be an example in word, conversation, charity, spirit, purity. Give attendance to reading, exhortation, doctrine. Neglect not the gift in thee. Give thy self wholly to these things, Preach the word, be instant in season, out of season, reprove, rebuke, &c.

Rom. 2. 1.

1 Tim. 6.

11. & 4. 12.

13, 14, 15.

2 T.m. 4. 2.

He doth not only point the people the way to Heaven, but lead them in it himself. He walks not so, as to let his feet cast dirt in his mouth. Nor is his life at Sanballats work, while his Doctrine is at Nehemiahs. They do not both together present a checquer of Heaven and Hell. He doth not make Hebrew of his Discourses, and read them backward in his practice. If the good man be a Master, he seeks to prefer his servants to Gods service, and calls on them to do Gods work as well as his own. And he imitates David in the choice of them, not suffering such as are wicked to dwell in his House, Psal. 101. 5, 6, 7. Further, he would have *her who is matched to him, to be related*

to Christ, and takes the pattern of his love to her (as he is commanded) from Christs love to his Church, and his own to himself: and so, by the heartiness, tenderness, fidelity and constancy of it, shews that he doth not lose the confidence of his duty, arising from Gods Ordinance and Injunction, and his own relation and Covenant; see Eph. 5. 25, 28, 33. If he have children, he labours to make them heirs of Heaven, and to render them as dutiful to God as to himself. To wholesome instruction and correction he adds a good example, (without which the other may be fruitless) shunning himself what he would have them avoid. Knowing that it would forbid their belief of the excellency of good courses, and their obligation to them, to see him who recommends and presses them not careful to practise them, and consequently not to be perswaded himself of that whereof he attempts to perswade them. He endeavours to make his House, a House of God, and his household, a household of faith. He is constantly careful to serve God, and strives to do it in a spiritual and lively manner, not only alone, but with others; not only in his Closet, but

in his *Family* (and cannot satisfy him-
 self with doing one only without the
 other) neither doth he put off God in
 either place with an *Evening* without a
Morning Sacrifice: Both which were ap-
 pointed under the Law, and shadowed
 what is to be performed under the Go-
 spel. Therefore we are bidden *pray con-*
tinually, 1 *Thess.* 5. 17. *Col.* 4. 2. and of-
 fer the *Sacrifices of praise to God continu-*
ally, *Heb.* 13. 5. (which is to go along
 with prayer, *Phil.* 4. 6.) where *continu-*
ally is as much as Morning and evening,
 for there is a plain analogical reference
 to the daily (called the *continual*) Sacri-
 fice, which was commanded, *Ex.* 29. 38.
 to be offered *day by day continually*, that
 is, as is explained in the next Verse, in *V. 42.*
the Morning and at Even.

And no less than both secret and fa-
 mily-prayer at both these times can be
 included in that command, *Eph.* 6. 18.
Praying always (we find *always* in the
 matter of prayer signifying at least *night*
and day, and one put for the other in
1 Thess. 1. 2, 3. with *Chap.* 3. 9. 10.) *with*
all prayer and supplication in the Spirit,
 (therefore with family prayer as well as
 secret) and watching thereto with all per-

severance and supplication for all Saints.

The pious man thinks it not fit for him and his, to defer begging their daily bread (that is, a supply of all the temporal wants of the day) till the day be spent and past; or to ask their heavenly Fathers blessing, only when they go to bed, and not when they rise. He accounts prayer as requisite a *Preface* as a *conclusion* to the *acts* of the day. Since there is as much need of preservation from danger in the day as in the night; and more from sin, and of direction in their course, and of a blessing upon family-affairs and interests, which cannot be expected where it is not begged, *Prov. 3. 33. The curse of the Lord is in the house of the wicked, but he bleisseth the habitation of the just.* *Jer. 10. 25. Pour out thy fury upon the families that call not on thy name.* If he be worse than an *Infidel*, who provides not for the *bodies* of those in his family, sure he is not so good as a *Christian* who takes no care of their *souls*, who neglects daily family-prayer, or does it but by halves. Such as serve God but once a day, shew a great insensibleness of their dependance on him, both for what they have and need, and manifest

nifest but little love to him or their duty, and that they owe their Religion more to Custome than Conscience. But he who acts from conscience, follows the example of *Cornelius*, who Acts 10. 2. was a devout man, and feared (that is, worshipped) the Lord with all his house, and prayed to God alway, that's at least, twice a day. He looks also upon reading the Word as a requisite companion of prayer, to instruct all in the house in their duties, *Dent. 6. 6, 7. & 17. 19. Col. 3. 16.* which he whets upon them, and is careful to inform them well in the principles of Religion, that they may neither run into Error nor profaness. The abounding of both which, as also of ignorance, yea, even in those who are soberer, and of unprofitableness by Sermons and good Books, through an inability to understand the terms and phrases relating to the grounds of Religion (as what faith, justification, sanctification, redemption, adoption, the Offices of Christ, his Intercession, the Covenant of Grace, &c. are) which frequently occur in them; The abounding of all these, is to be charged upon Governours of Families neglecting to principle

ciple those well who are under their charge, which will dreadfully aggravate their accounts at the Great Day, when they shall have the miscarriages of so many set on their score. Religion was first born and bred up in families for a long time in the beginning of the world; and it must still be maintained there, or it cannot subsist; Because families are the elements of which all Societies (and both Church and State) are composed. Therefore it's Satans great design to stifle it there, but the good man will not suffer it where he hath any thing to do. To which end he is also careful that neither he nor his commit that *Sacrilege* of alienating the *Lord's Day*, from those holy employments to which it hath been impropriated. He thinks it very unreasonable to steal any part of it, for the world, lusts, sports, &c. When Divine bounty hath been so much more liberal to his temporal occasions than to his own service, as to allow him six dayes for one: and the rather since that *one* is designed for his *souls* good, as the *other* for his *bodies*. Therefore those that do not rightly employ it, shew they neither care for God nor their souls,
and

and that they love their sloth, gain, or game better than either: Nor doth the gracious man only serve God by a seventh dayes rest, but by his six dayes labour too. He strives both to be fervent in Spirit, serving the Lord, and not sloathful in business. He is every day careful that the world may not rob him of his God, nor the Devil of his soul, nor seducers of his faith, nor his enemies of his love, nor his friends of his time. He is willing to lay it out for them, but not to lose it among them. He accounts company no excuse from redeeming time, and that all society should be improved to some good purpose. Therefore where he is engaged, he endeavours the discourse may be so managed, as to serve the designs of piety, or some useful knowledge, or some way or other minister to his own or others good; and not to be a wind that blows no body any profit, much less a hurtful one, like that of many which serves only to blow out mens lights, or blow up their lusts, or blow dust into their eyes, or a frost into their hearts (to cool good affections, and take away the very breath of spiritual life) or to blast others repate, or less their failings

to

to and fro, or to lend *wings* to time to fly away the more easily. How little discourse is to be found ordinarily amongst men, of which this is not the best that can be said; that it is useless. The holy man useth the *holy, reverend, dreadful and glorious name* of God with all seriousness and reverence, much unlike those who do not only not sanctifie, but abuse it, by an ordinary prostituting of it, only to fill up the vacuities of their common discourse; often, with as little sense and pertinency as reverence, interlarding an *O Lord, O God, O Jesu*; who besides that they violate the third Commandment, by using Gods name so vainly, and so put themselves into the number of those whom God will not hold guiltless; (who shall be liable to his judgement, though they be not to man) they commit no small absurdity in opening their mouths at that rate, as if they thought those little things that excite their admiration should raise the like in God. And can he repute it any other than a high affront, to be so often called on by them, when they have nothing to say to him? How would a King or Noble Personage resent it, if so served

served by those that are about him? What is this, but for men to tell those they converse with, that though they pray *Gods name may be blessed*, yet they do not intend it shall be done by them?

IV. The gracious man is a *Paradox*, *wonder & derision* to the men of his generation. They neither understand nor affect him.

I. *He is not understood by them*, he is a Riddle to them. For in him is to be found (when in his best temper) the friendly greet of a heavenly raisedness of mind; and a humble condescension; the happy match of poverty and bravery of spirit; the fast embraces of wisdom and simplicity; the lovely white and red of innocence and injured patience; the sweet accord of sorrow and joy; the several affections *tuning* their *discords* into a delightful *harmony*.

He *lives upon trust*; and the more he goes on trust, the better his *credit* is. He *seeks himself* most when he *denys* himself; He is sure to *have his will* by *praying* heartily that he may *not have it*; that not *his will*, but *Gods* may be done. Those temporal things he usually holds the *fastest*; which he is ready to let go: The *looser* he sits to them, the *faster* they cleave

cleave to him. He is most advanced by abasement; and the lowlier he is, the higher and nearer Heaven. If he have store of temporal advantages and comforts: No man enjoys them so much, for he enjoys them both in this world, and in that to come. In this world, by a higher content and delight, because he more relishes the love and goodness of God in them, and is more sensible of his own unworthiness, which makes the mercies appear greater to him. And in the other world he shall receive upon Gods *Bill of Exchange*, his promises, whatever he paid out here to *charity and piety*. If he have *not riches*, he is *richer* in his *poverty*, than others in their *wealth*. His *hopes* are *more worth* than all the worldlings *possessions*. He enjoys *more* in *earnest*, than they in their *whole bargain*. The very *evils* that befall him are *greater blessings* than all their *goods*. When he is stript of all that men can take from him, he hath still a treasure left within, and another above. He who hath godliness with contentment whatever he *wants*, he hath *enough*; and when he hath *least*, he usually hath *most*; most of that which is most worth the having.

the

the richest incomes of Grace, and the largest tokens of Divine Love. When he seems to have *nothing*, yet he hath *all*; he hath Christ in whom *all fulness dwelleth*, and who is *all in all*, and he is such an heir as the world cannot shew another so great, heir to an eternal Kingdom and Crown of Glory. If he suffer upon a righteous account, God often lets in such revivings and refreshments, as make his very *sorrow to smile*, and *tribulation* it self to be *joyful*. However he ballances his pressures with such supports as secure him from such despondencies, as make the hearts of many sink in the height of their *misery*. His *calamities* are *more comfortable*, than luxurious persons *jollities*; and his *disgrace* for Christ and Righteousness sake, *more glorious* than all their *honour*, *Matth. 5. 11, 12.*

2. He is not affected by the men of the world, *John 15. 18, 19.* Ignorant, loose and sensual persons like him not, because his faith and manners differ from theirs. For his *manners* are framed by the *Rule* of Gods Word, and theirs by the *warpings* of their own lusts. His *faith* is built upon what *God saith*, that *sinners* (who follow their lusts) *shall surely*

Prov. 29.

27.

Gen. 2. 17.

surely dye : but theirs (I mean the faith they live by, whatever they profess) is founded on what the Devil suggests, *It shall not surely dye.* His faith is accompanied with holiness, but theirs cares not for its company. Theirs is indeed a *faith of Miracles*, which can easily remove the most *mountainous difficulties* out of the way to Heaven, yea, and remove Heaven it self, and set it at the *end* of the *broad way*. It can reconcile God and sin, and make a match between the most desperate wickedness and everlasting happiness. It can cut off the *entail* of the *inheritance* of the *Sons of God*, and make it pass from them to the children of disobedience. Its a faith that can make evil good, and good evil ; give credit to things most incredible, yea, impossible, as that God who is *Truth* it self will *not be true* to his own threatnings. That though themselves be never so bad, yet their condition is good, and let them displease God never so much, yet he is well pleased with them. That they are in his favour, though he hath declared their way to be an abomination to him. That though they rant, and swell, and swear, and whore ; yea, though they fight against

Prov. 15.
8, 9.

against God and goodnes in the forlorn hope of the Prince of Darknes while they live, yet that Divine embraces, and the rewards and joyes of the other world await them.

The Gracious person meets with many reproaches from worldly men, but those reproaches are commonly so unhappy as to light on his excellencies, and so *dash out* their own brains. For such men are *adversaries to him, because he follows the thing that good is, Psalm 38. 20.* And his departing from evil makes him a *prey, Isa. 59. 14.* Yea, so equal a share have malice and folly in their reproaches cast on him, that they are the greatest reproaches to themselves, and are witnesses of their own falshood; whilest the only reason they have for them is the greatest reason against them. For they account him a *fool*, because he is *truly wise*: almost *out of his wits*, because with the *Prodigal*, he is *come to himself*: a *hypocrite*, because he is *sincere*: low-spirited, because he is heavenly-minded; *obstinate* because *obedient* to God: the *filth* and *off-scouring* of all things, because he is so much for *purity* and against defilement; most blame-
E worthy

worthy, because most unblamable; to offend, when he will not offend; and to do ill, because he doth well. We find in 1 Pet. 4. 3, 4. those who walk in lasciviousness, lusts, excess of Wine, revelings, &c. wondering, or thinking it strange that he runs not with them to the same excess of riot, speaking evil of him, but they shall give an account to the judge of quick and dead for it. And well they may expect to do so: For what can be more wonderful than their wonder? What more prodigiously strange than to think strangely of him (as they in effect do) that he had not rather be like the Devil than God? For unholiness is the Devils image, as holiness is Gods. Because he doth not love evil better than good: Because he cannot *disaffected* the *Divine Beauty*, and dote upon the *foulest* of *Moral deformities*: Because he will not requite Divine bounty and patience with all the affronts and indignities he can put upon him. Because he had not rather make himself an heir of condemnation, than of salvation: Not *save his sins*, rather than his *soul*: Not take pains to be miserable: Not labour eternally to undo himself: Not be far more industrious to earn those
sad

sad wages in *Rom.* 6. 23. The intolerable
 torments of Hell, than all the glory and
 blifs of Heaven. For death, even the
second death shall be their pay who make
 sin their work, whatever they imagine
 to the contrary, *Rev.* 21. 8. *Gal.* 5. 19,
 20, 21. *1 Cor.* 6. 9, 10. *Know ye not that*
the unrighteous shall not inherit the Kingdom
of God? Be not deceived; neither fornicators,
idolaters, adulterers, effeminate, abusers of
themselves with mankind, thieves, covetous,
drunkards, revilers, nor extortioners shall
inherit the Kingdom of God. How ridicu-
 lous is their laughter, who laugh at a
 good man, because he matters what God
 saith, and scruples the breaking of any
 of his hedges (his commands) when
 they stand in the way of his own plea-
 sure, and is afraid to go in the high
 road to destruction when he shall have
 so much company? How little wit do
 those, who would go for *great wits*, shew
 in accounting him *dull*, because he will
 not be prophane, nor make jests of seri-
 ousness, nor delight in scorning? In re-
 proaching him because he will not be
 one of those *Fools* who *make a mock of sin*,
Prov. 14. 9. A sport of wickedness, *Prov.*
 10. 23. Because he will not make mer-

ry with vain, obscene, scurrilous and impious fancies, and laugh so long at the strict observance of Divine Commands, as till he set God a laughing too at his calamity, and *mocking* when his fear and destruction come, *Prov.* 1. 22, 26, 27. Well might the *Wise man* say of such *laughing*, that *it is mad, &c. Eccles.* 2. 2. And compare it with the *crackling of thorns*, which makes a great noise and a suddain blaze, that may delight for the present, but will soon be out, and serve only to kindle for them an everlasting fire, *Jude*, v. 15, 18. Now are not they great Wits that have not wit enough to keep out of unquenchable fire? that are no wiser than to leap in to those flames, out of which there is no escape, only to make mirth and sport? Shall he be accounted *blockish*, who will not be *ingenious* at so great a peril; yea, who will not go out of his wits that he may seem witty? For what doth he less, who ventures *Gods curse* for *mans applause*? and will expose himself to *eternal howlings* for the *acclamations* of a few here, and those, usually such whose vicious practices render their judgements infamous, and turn their praises into reproaches?

Read
2 Theff. 1.
6. to 10.

reproaches? Who do more merit that
Character of Wits in jest, and Fools in ear-
nest? Yet is not the good man at all ob-
liged to be a stranger to good wit. Yea,
wit is then best, when seasoned with Grace.
His Mercury is more sublimed; his humours
purer and better rectified. He takes the
more pleasant spirit, the finer salt of wit,
and leaves to others the *terra damnata*,
the dreggs and excrements of it, to whom
not seldom they are the more delight-
ful, by how much the more noisome and
offensive; and are best relished by the gros-
ser palats of those whom the Scripture
represents by *Dogs and Swine.*

What more contemptible than the con-
tempt of those Gallant Spirits who despise
the holy man as sneaking and low spi-
rited, because he hath not the courage
to encounter his Maker, and to con-
temn Almighty displeasure? Because he
dares not out-brave Gods threatnings,
and defie his judgements? nor challenge
him at his own weapon, the *Sword of the*
Spirit, by abusing it to strike at his du-
ty, and defend his enormities? Because
he wants the bravery to wound his soul
without ever crying *Oh!* and to be fear-
less of death, though eternal? Who scorn

him, because he is *better than the mighty*, in being slow to anger, and is able to *do more than he who takes a City*, by ruling his own spirit, Prov. 16. 32. And can bear an injury, which their impotency cannot.

How wisely do many censure him for *rude and ill-bred*, because he hath not the civility to *sin for company*? not that piece of manners to go out of the way of God and his duty, to wait upon others in their *extravagancies*? Cannot admire Vanity, nor applaud vice, but reprove instead of flattering those who harbour it? Because he wants the *gracefulness* of a careless deportment, and a *forehead* that can refuse to be ashamed, a confidence unmoved at the greatest presence, though Divine, and able to sin without blushing? And because he hath not learned to *court destruction* with all that *hellish rhetoric*, those *lascivious addresses*, those *modish and fashionable sins*, which swearing, wantonness and debauchery can furnish him with, and that with such transport, as if he could not know a greater misery than to miss thereof.

The *Voluptuous* (as unreasonably still) think him a man of no *gust*, abandoned to stupidity, and void of the sentiments due

due to his nature, because those pleasures which are of so high a price, that not only an earthly, but an heavenly inheritance, must go to the purchase of them, are of no relish with him: Because he will not give up the solace of a good conscience, the comforts of Gods presence, and the offers of eternal joyes, a prey to a few moments enjoyment of sensual delights, or those polluted and criminal pleasures, which pay for their short welcome in the unealie stings of after reflections, and the sad presages of future vengeance: Because he will not make a present of his honour, chastity, strength and wealth to any vile affection, or for those enjoyments, which will reduce him to mourn at the last, and say, *How have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my Teachers, Prov. 5. 11, 12, 13.* Because he cannot find more pleasure in conversing with his *Hawks* and *Dogs*, than with *God*: Because he is not so jolly as to go to Hell in a frolick; or will not spend his soul upon his body while he lives, and leave both to the worms when he dyes; his body to those in the grave, and his soul to that in Hell (bred of his indulged corruption) which never dyes.

How *unsociable* is he accounted by those who put into their practical Creed, instead of *Communion of Saints*, good fellowship, and instead of *Communion with God*, good creatures? *Unsociable* I say, because he will not go with them as far as they would have him, that's to their *wits end*, but leaves them where sobriety will not bear them company? Because he is not willing to be *robbed of himself*, and be at the charge to have it done? Cannot think a cup too much worth paying his reason for, or forfeiting the fullest draughts of those pleasures at Gods right hand for ever? Cannot drink his own *confusion* to others health, and *pledge men* so long, as till he be obliged to *pledge God* too in a *Cup of the Wine of his wrath*? Cannot be induced to imitate many others, in drinking God out of his mind, understanding out of his head, feeling out of his heart, business out of his hand, health out of his body, money out of his purse, his family out of doors, himself into misery, and Gods judgements into the place where he lives? Because he will not merit that *wo*, in Isa. 5. 22. *Wo to them who are mighty to drink Wine, and men of strength to mingle strong drink. Able sinners!* whose glory it is, that they offend not out of weakness,

weakness, and can go *upright* to the *pit* of *destruction*, when others can no better than *reel* into it. Strange! that any men should account it worthy their ambition to merit Gods wo! That they should so far neglect the dignity of their nature, designed to an imitation of the most excellent of Beings, as to labour to render themselves the veriest *Bruites* that ever were without the priviledge of a *trough*, and esteem it a mighty attainment to *resemble* a *sponge*, or be eminent in that *capacity* wherein a *hogshead* excells them. Nor are such excused, in that their large draughts, are not more than their brains, since they are more than temperance will bear, than nature can need (as rather oppressing than relieving it) and so than can consist with a due care of preserving both body and soul in good plight, and than piety will allow, which requires an eating and *drinking* to *Gods glory*, 1 Cor. 10. 31. Whereto this practice is not a little prejudicial, as disposing to many evils, passion, fury, strife, lust, levity, corrupt communication, neglect of duties both Religious and Civil, and great waste of time and of Gods good Creatures, and often a making

ing

ing others distempered, whether by example or enticement. It being accounted by some a valorous part, to drink others under the Table, in which while they triumph and sport themselves, they rejoyce to see God dishonoured, his creatures abused, his Image defaced in others, their bodies wronged, and their souls much more. And shall this be counted *manly*? What is more the Devils part, than to draw men to sin at as high a rate as may be, and urge them to their own ruine? Such as make others drunk, may read their particular ~~word~~ in *Hab. 2. 15, 16.* The principles of such intemperate persons may well stretch to any thing, being so thoroughly soaked, and their conscience be silent afterward, when it hath been often duckt for a scold: and if they reproach the holy man, it were for him too much to value their judgements to regard it. But the most general charge and imputation cast upon him, is that he is too precise and strict, and makes more ado than needs in Religion. Of the Authors of which I shall demand thus, Doth he more than God requires both of him and you in these and the like commands?

Walk

Walk circumspectly, or rather exactly,
 Ephes. 5. 15, 16. Be holy in all manner of
 conversation, 1 Pet. 1. 15. Strive to enter
 in at the straits gate, for many shall seek
 to enter in, and shall not be able, Luk. 13. 24.
 Work out your salvation with fear and trem-
 bling, Phil. 2. 12. Grow in Grace, 2 Pet.
 3. ult. Perfect holiness in the fear of God,
 1 Cor. 7. 1. Abstain from vain thoughts,
 Jer. 4. 14. Wanton thoughts or inclinati-
 ons, Matth. 5. 28. Inordinate affection, evil
 concupiscence, covetousness, anger, wrath, en-
 vy, guile, lying, Col. 3. 5, 8, 9. 1 Pet. 2. 1.
 Using any Oath in ordinary discourse
 (which is the way to condemnation,) James
 5. 12. From filthy, foolish, scurrilous
 (or abusive) talk, Ephes. 5. 4. Yea,
 From idle words, Matth. 12. 36, 37. And
 From all appearance of evil, 1 Thess. 5. 22.
 Ever follow, that which is good, ver. 15.
 Giving all diligence, add to your faith ver-
 tue, knowledge, temperance, patience, godli-
 ness, brotherly-kindness, charity. He that
 lacketh these things is blind, &c. 2 Pet. 5.
 10, 9. Always abound in the work of the
 Lord, 1 Cor. 15. 58. Whether you eat,
 drink, or whatever you do, do all to the
 glory of God, 1 Cor. 10. 31. Walk as Christ
 walked, 1 John 2. 6. Now can all this be
 done

done with little a-do? Will it not give the utmost diligence a sufficient task, and be *Apologie* enough for the greatest strictness? Doth the Gospel require these things? And is it unnecessary over-doing to obey it? And that when those who obey it not are assured in *2 Thess. 1. 8, 9.* That Christ will come in flaming fire, taking vengeance on them, and they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power? Is not all this Gods Will? And can you pray that his will be done, and yet in many things omit the doing of it your selves, and cry out of those who do it? Doth all this amount to more than you by your Baptismal engagement are obliged to perform? Doth not the renouncing of all the works of the Devil, the vanities of the world, and lusts of the flesh, believing Gods Word and keeping his Commandments, and being Christs faithful servant to your lives end come to as much? Who of those you blame for overdoing, doth more? Yea, who of them finds not much more cause to blame himself for doing less, and to grieve that he comes much short of what he should do? Have you not then
most

most reason to turn the blame on your
selves, who come so far short of him?
Except you will account it a fault, not
to be false to God; not to deal perfidi-
ously with him. Is God the rewarder of
those who diligently seek him? And is it
best then to serve him negligently? Is it
come to this, the less obedience the bet-
ter? Then Hell hath the best presidents.
Are defects commendable? or any the
more beautiful for being spotted with
sin? Can you think it better to be more
unlike Christ, who *fulfilled all righteous-
ness*, than to come as near his example
as may be? If so, then henceforth own
your right name of *Antichristians*. Can
you read in Gods Word of the unpro-
fitable servant, *Matth. 25. 24, 30.* Of the
five foolish Virgins, *ver. 1, 2, &c.* Of
three of the four sorts of hearers,
Matth. 13. 18, &c. Of the strict Phari-
sees, *Matth. 5. 20.* And of those great
Professors in *Matth. 7. 22, 23. Luke 13. 26,*
27, 28. All shut out of Heaven, because
they *did not enough* to be possesst of it, and
yet content your selves *without doing
more*; yea, *with doing less* than some of
them did? *If the righteous scarcely be saved*
(*i. e.* If the best be not saved without much
ado)

ado) *Where shall the ungodly and sinner appear?* 1 Pet. 4. 18. Will you rather undo your selves, than have the innocence of being guilty of much ado that you may be saved? Is not Heaven abundantly sufficient to deserve and reward all you can do to obtain it? Are such *goods* more worthy of your utmost industry, which you can but enjoy for a while, and must part with when you leave this world; than such as will accompany you to another, and you may enjoy for ever? Shall the greatest diligence be esteemed little enough to enable you to be a greater loser than many others (who are not rich) at your death? And shall it be accounted too much to make you againe to all eternity? Will you lose your chief *end* to get *means*? Is the greatest caution allowable for avoiding temporal inconveniences, and shall it not for the escaping of eternal misery? Is it seemly to have your *heads* where your *feet* should be? To *level* your highest *aims* with the *Earth*, and let your Heaven-born *souls* stick fast in the *thick clay*, yea, in the *mire* and *filth* of pollution? Do you willingly resign up your selves

to undergo all that strictness, which the world and your lusts, covetousness, pride, intemperance, enjoin, and think no pains too much spent in their drudgery, and the service of your bodies? And will you allow of no strictness in Religion? Shall any thing be reckoned too much that is done for God and your souls? Is there no fear of any excess but in goodness? Is diligence a fault in Gods Servants? or obedience in his children? Do you count them so in yours? Can you serve an Apprentiship to the Devil or sin while you live, and expect that God will make you free of that City which is above, when your time is out? Is it enough to give up your *names* to Christianity, when you afterwards let your practice *blot* them out? But I shall leave off arguing the case with you (for me-thinks by this time you should be convinced of your error) and fall to beseeching of you, that as you would not live below the dignity of your nature, besides the right use of your reason, beneath the purpose of your lives; to the real (though not verbal) renouncing of your Baptism, to the dishonour of your profession, the reproach

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reproach

Titus 2.
11, 12.

reproach of that holy name by which you are called, the forfeiting of your mercies, the loss of your time, and of your souls: As you would not affront your Maker, not reject your Redeemer, not do despight to the Comforter, not be a stranger to Gods Promises, and a prey to his judgements: As you would not be acquainted with the twinges and convulsions of an injured conscience, with the insupportable wrath of an incensed God, with the perpetual rack of infernal torments: Deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world. If you would not lose whatever you have done towards Religion: If you would not have your convictions another day turn to your condemnation, your knowledge rise up in judgement against your practice, your good wishes accuse your bad courses, your fair promises indite your soul performances: If you have any regard to Gods Command, any fear of his displeasure, any desire of his favour, any sense of duty, any motions of gratitude: If any affection for your souls, any faithfulness to your greatest interest, any care to answer the ends of your

your Creation, any design of happiness that you would not have disappointed: If there be any credit in wisdom, any desirableness in goodness, any amiableness in the Divine Nature, any excellency in likeness to God: If any allure-ment in the fullest communications and resentments of Infinite Love; in that eternal glory, joy, beauty, perfection and blessedness which is only the por-tion of the Saints. Then follow after ho-liness; laying aside every weight, &c. run with patience the race set before you; and so run, as that you may obtain. Let eve-ry Grace be in you and abound.

2 Pet. 1.

8, 10, 11.

If you be young, by no means listen to those who would perswade you to put off your amendment to a further time, and bespeak you after this rate; *Piety is too grave for you; much-seriousness will spoil your wit. Take no spiritual Phy-sick, but when you are sick: purge not your self while you are young. Let not any heat of zeal wither the flower of youth: bury not your beauty in the wrinkles of godly sorrow. Indulge your spirits in the spring of your dayes, and let the world reap the fruits of your ripest age; your dotage will serve that me-lancholly thing, Religion. Heaven will drop*
into

into your mouth, if you can but open it in a short petition before your teeth be set. Which is all one as if they should say thus, Walk after the sight of your own eyes now, and look to your duty, when you cannot see. Work not while it is day, but when the night comes. Blind matters of less moment while you can do any thing, and your main interest, when you are fit for nothing. Defer your repentance till hereafter, though you know not but you may dye to night. Put it off to a sick-bed, though you cannot tell but suddain death may prevent your lying at all: Or if not so, yet your sickness may take away your senses: or if you enjoy these, yet your hopes of recovery to the very last, may still make you delay your repentance: Or if you have any inclination to it, your pain may exceedingly unfit you for it: Or if you do any thing that way, the sincerity of your repentance will be very suspicious, not only as wanting the fruit thereof, a reformed life to evidence it, when death follows soon after, but also as most likely at such a time to spring only from the fear of Hell, and so to be such as will do you no good. Run as long and as far as you can out of the way to life, even till you be out of breath, and then return. First let your time be spent and then improve it. Think not of amending
your

your life till it be done. Increase your debts to purpose, and be sure you have a good long score, and then pay. Provoke God as much as you are able, and then appease him. Let ill habits take the deepest root, and then they will be most conveniently plucked up. Give your hearts as many mortal wounds as you can, and then think of a cure. Never have to do with the Physitian till your disease have brought you to the gates of death. Be Solomons Fool the greatest part of your life, its enough to be wise when you are old. Do not serve God till your lust turn you off, as too impotent for them. Let them have your strength, your weakness may suffice him. Offer up the best of your dayes, your floridest blood and briskest spirits to the Destroyer; and reserve your duller phlegm, the Caput mortuum of your old age, the very setlings of the last running of your time for your Saviour. Be sure you treasure up as much wrath as you can here, and then doubt not but you shall live well hereafter. Be but a faithful servant to the Flesh and the Devil while you live, and then confidently expect Heaven for your reward when you dye.

But must not they be quite forsaken of ingenuity and right judgement, who either give or take such advice?

need not further display the monstrousness of it : nor indeed add any thing more to prepare the way to the ensuing Treatise, having sufficiently evinced the great importance of the subjects whereof they treat. That therefore they may be as *successful as useful*, is the prayer of

J. Reyner.



THE
 PROPERTIES
 OF THE
 Righteous.

Pſalm 92. 14.

*They ſhall ſtill bring forth fruit in old age,
 they ſhall be fat and green, or flouriſhing.*



THESE words are conſide-
 rable, both as to their matter
 and form.

I. The *Matter*, wherein we
 have,

1. *The Perſons, They*, The righteous
 mentioned in *verſe 12.* whoſe ſpi-
 ritual condition as they live in
 Gods Houſe, or under his Ordina-
 nces,

The Properties of the Righteous.

- nances, the Psalmist sets forth by a continued Metaphor, drawn from Trees, in that and the two following Verses.
2. *The Properties* of these persons, described by the qualities of good Trees, which are three,

In respect of { Fruits, to be full.
Sap, to be fat.
Colour, to be green.

So should Gods people be,

1. *Fruitful* in Conversation or Duties.
 2. *Fat* in Disposition or Graces.
 3. *Green* in Profession and Shew.
3. *The Season* of these properties; and that is continual, lasting from the time of their plantation in Gods House; implied in the word *still*, even untill and in old age. There should be no intermission, nor cessation in the Saints fructification. This together with their fatness and greenness, should continue till death transplant them.

My ad-
bac & de-
incept.

II. As to the *Form* of the words, they have in them the force, both

1. Of a Precept, a Declaration what the Righteous should be, what is the duty of those that are planted in Gods House, namely, to grow and thrive, to be fruitful, fat and flourishing. And,
2. Of a Promise, that they shall be such, as being under that gracious Providence, which shall make the Ordinances effectual to them for those purposes.

Doctrine I. The first Doctrinethen from these words, is, *That God will have his people (the plants in his House) to be fruitful,* They must both bring forth fruits, and abound in them. For the word in the Original, which our Translation renders, *shall bring forth fruit*, signifies also abounding, or bringing forth abundance.

Branch I. They must bring forth fruits, viz. these following.

1. Duties of Piety for the glorifying of God and saving their own souls, sincerely, fervently and frequently performed, as Praying, Reading, Hearing, Meditating, singing of Psalms, &c.

2. Duties

2. Duties of righteousness and charity to men, to their

1. Bodies, in feeding, clothing, harbouring and visiting them in their distresses.

2. Souls, In instructing, admonishing, reproving, comforting, encouraging them in Gods wayes.

3. Estates, Not only in just dealing, but in lending, giving, supplying, sympathizing with them as there is occasion. Yea, and this to Enemies too, feeding, loving and blessing them, and overcoming evil with good.

4. To the publick state of the Church of God, by prayers, fasting, purse, friends, pains to advance the publick good.

3. Duties of Sobriety to themselves in the use of the Creatures, and comforts they enjoy, as meats, drinks, apparel, &c. and in all outward conditions, both better and worse, which God brings them into, whether plenty or poverty, advancement or debasement, honour or dishonour.

4. The Acts of all Graces, as of faith, patience, meekness, self-denial, &c. And of all holy affections, as love, fear, zeal, joy, grief.

Branch II.

Branch I I. Gods plants must abound in fruit: They must not only bring forth such fruits for kind, as are before set down, but much of them for quantity. The Trees of Righteousness must bear abundantly, he loadned with fruits of piety, charity, &c. Hence the Apostle prayes for the *Philippians*, Chap. 1. 11. that they might be filled with the fruits of righteousness. And for the *Colossians*, Chap. 1. 10. That they might walk worthy of the Lord unto all pleasing, being fruitful in every good work. And he exhorts the *Corinthians*, to be alwayes abounding in the work of the Lord, 1 Cor. 15. 58.

The Reasons why the Righteous must and shall be fruitful, are,

Reason I. Because this is the End of all Gods pains, cost and patience towards them, to make them bring forth both good fruit, and good store of it. For therefore are these *Trees of Righteousness*,

I. Well planted, both in an excellent stock, and in a very fertile soil.

I. In an excellent stock, even *Christ the true Vine*, the *Tree of Life*, from whom all our fruit is found, *Hos.* 14. 8. We are told in *Rom.* 11. 24. that we Gentiles were

were cut out of the Olive Tree, which is wild by nature, and are grafted contrary to Nature into a good Olive Tree, Christ, of whose root and fatness we partake.

2. *In a very fertile soil*, in the House or the Courts of God, as it is in the Verse before the Text: or in his Vineyard; as the Phrase is elsewhere, that is, in his Church, the ground on which he hath bestowed most culture, and which he hath enriched with the greatest advantages of fruitfulness, and where the Sun of Righteousness dispenseth his brightest beams and choicest influences.

2. They are *well-watered* with the dew of Heaven, with showers of blessing, with *Sion's* streams, which make glad the City of God, and make fruitful the Trees of the Lord, with those waters of the Sanctuary, the Ordinances of God, which, if faithfully dispenced, and carefully improved, are great means of fruitifying. In this respect the godly man is like to a Tree planted by the Rivers of water, that brings forth his fruit in his season. To this end, Doctrine drops as the rain, and distills as the dew upon him.

3. They

3. They are well fenced with a high and strong hedge of Divine Protection. The Lord compasses them about with favour; *Psalm 5. 12.* He is their Defence; a refuge from the storm, a shadow from the heat, *Isa. 25. 4.*

4. They are well pruned by afflictions, to lop off suckers and superfluous branches, *John 15. 2.* Every branch in me (saith Christ) that beareth fruit, my Father purgeth it, that it may bring forth more fruit. Gods chastisements, though grievous for the present, do afterwards yield the peaceable fruit of righteousness; to them that have been exercised thereby, *Heb. 12. 11.* Many may say of the fruit of their souls, as Joseph did of the fruit of his body when he had his second Son Ephraim, *Gen. 45. 52.* God hath made me fruitful in the Land of my affliction.

5. They are well lookt to night and day, with a watchful eye of Providence, even of the Keeper of Israel, who neither slumbers nor sleeps. His eyes are upon them from one end of the year to the other for good.

6. They are well waited on. So doth God long after his childrens ripe fruits, that he is still sending his servants, or rather

rather coming himself time after time, to see what fruits grow on their boughs, and to receive or gather them. This is intimated in the Parable of the Fig-tree, Luke 13. 7. *Behold these three years I come seeking fruit, &c.* God seeks fruit on his Trees, and he comes often and long for it, year after year. He hath great patience to stay for it, which argues he hath a great desire to receive it. Christ is often coming down into the Garden of Nuts, that is, the Church, to see how his plants take and bear, to see the fruits of the Valley, whether the Vine flourish, and the Pomegranates bud, Cant. 6. 11. to gather his Myrrh and his Spice, and to feed there, on his pleasant fruits, Chap. 4. 10. & 5. 1. & 6. 2.

All these six things considered, God may make his people Judges in the case, What could have been done more for them that he hath not done? as we find him doing in Isa. 5. 3, 4. Well-planting, well-watering, well-fencing, &c. all these Wells on Gods part, ingage us to bear fruit well: Which therefore God may justly expect to receive from us. For *who plants a Vineyard, and eats not of the fruit thereof?* 1 Cor. 9. 7. and that in some measure

Mat. 21. 34

measure proportionable to his great cost and pains. And God is wont by these means to produce fruitfulness in his people.

Reason II. Because its an honour to God, and a very acceptable sight to see his Trees bear well. *Herein is my Father glorified, that ye bear much fruit, John 15. 8. Being filled with the fruits of Righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. 1. 11.* And fruitfulness in every good work is the way to walk worthy of the Lord to all pleasing, *Col. 3. 10.*

Reason III. Because it is the greatest praise and commendation of the godly, to be full of goodness and good works, *Rom. 15. 4.* As it is of Fields to be full of Grass and Corn, of Trees to be full of fruits. Yea, it is a credit to their profession, an ornament and honour to Religion. For the goodness and plenty of the fruits or performances of Professors, proves to the world, the truth, goodness, power and efficacy of the Religion they profess. For this is the Rule to try Religions by: *Ye shall know them by their fruits. Do men gather Grapes of Thorns, or Figs of Thistles, &c. Matth. 7. 16, 17, 18.*
That

That Religion in reason must needs be best, the professors whereof bring forth best fruits, even of holiness and righteousness, and those in abundance.

Reason I V. Because this is the way for Christians to be exemplary, to shine as lights before men, and to provoke others to imitation. For a fruitful life is an amiable and beautiful object, and so may well be taking with such as stand and look upon it.

For these Reasons, as God may well command his peoples fruitfulness, so he will be ready to promote it.

Use I. Here then is matter of Humiliation to all Gods people for their,

1. *Degenerateness* in bringing forth evil fruits.

2. *Barrenness* of good fruits.

1. *Degenerateness*, in bringing forth evil fruits; as neglect of Ordinances and duties, both in esteem, attendance on, and profiting by them, instead of fruits of piety. Uncharitableness, hard-heartedness; passion, oppression, revenge, instead of fruits of charity and righteousness. Self-seeking, and minding only our own things, instead of self-denial and public-spiritedness.

spiritedness. Pride, vanity, excess in the use of Creatures, impatience in the change of our condition, &c. instead of humility, sobriety, patience. The putting forth of many corruptions in the room of Graces. Let those that be planted in Gods house, examine their hearts and lives well, and they shall find good store of such Wormwood and Hemlock, such bitter fruits there; which they have cause to be deeply sensible of, and humbled for. Trees of nature (that are senseless and reasonless) may shame and condemn Trees of Grace, (that have sense, reason and Religion in them) in that those bring forth fruit according to their kind, (whereupon Christ grounds his speech that *a Tree is known by his Fruit*, Matth. 12. 33.) but these many times bring forth fruit contrary to their kind; the Trees of Righteousness, fruits of iniquity; which very ill become them, and are as unseemly as for a Vine to bring forth Thorns, or a Fig-tree, Thistles. Its as ill a sight as may be to see a Child of light do any works of darkness: to see a circumspect walker wander out of the way, or a professor of Religion conforming him or her self to the world. This

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overturns

overturns the course both of nature and grace, when *good Trees* bring forth *evil fruits*. Hereby we both bear false witness against our selves, giving others reason to account our *Trees* naught, because the fruits are bad that grow from them. And we give great offence to God our planter, who is much displeased to see such as he hath planted a *noble Vine*, thus to turn in to the *degenerate plant of a strange Vine* unto him, *Jer. 2. 21*. When Gods people whose name he had called a *green Olive-tree, fair and of goodly fruit*, brought forth evil fruits of leudness and Idolatry, he was so incensed that he kindled a fire thereon, and would not allow their *branches* any longer to *spread* themselves in his *Courts*, *Jer. 11. 15, 16, 17*. So when oppression grew on *his pleasant plant* (the men of *Judah*) and *his Vineyard* (the house of *Israel*) brought forth *wild grapes*, he resolves to lay it waste, and to command the clouds not to rain upon it, *Isa. 5. 6, 7*.

2. Barrenness of good fruits is to be bewailed. Being seldome in holy duties and not very serious and fervent in them. Bringing forth fruits not to God, but to our selves. Not pittying, succouring, helping others what we can. Being poor in prayers

prayers and indeavours for advancing
Sions welfare, and diverting of common
calamities. Putting forth few acts of
Grace, and driving but a small trade of
Christianity. So that we may take up
the Prophets complaint concerning our
selves, which he uttered in another sense,
Mich. 7. 1. *Woe is me, for I am as when
they have gathered the summer fruits, as the
grape-gleanings of the vintage, when a man
seeks for a cluster of grapes, but can find
none to eat; or if any, but thin strewed,
here one and there one.* Let us consider
how we by our barrenness frustrate
Christs appointment and ordination of us
to fruitfulness. For thus speaks he as a Vine
to his branches in John 15. 16. *I have chosen
you and ordained you that ye should bring
forth fruit, &c.* And how ill do we requite
the Lord for his great cost and pains with
us? How little hath God of honour, the
Gospel of credit, our selves of commen-
dation, and others of benefit by our exam-
ple? And how much reason do we give
God either to remove the means of fruit-
fulness, or to deprive us of our standing
under them?

Use II. Let us then be exhorted to bring
forth fruits, even such as become the stock

we are grafted in, Christ; the Soil we are planted in, Gods house; the showers of blessings we are watered with, Gods Ordinances; the planter whose Trees we are, God himself; and the kind, what Trees we are, Trees of Righteousness. And let us bear fruits in abundance, and that according to the means afforded us whereby, and the time wherein to be fruitfull. And the more to quicken us hereto, let us consider that if we be fruitfull in good works,

Motives.

1. Then God will bless all our other fruits, of body, ground, cattel, *Deut.* 7. 12, 13.

2. Then we shall be full of joy and comfort, because we shall eat the fruit of our doings, *Isa.* 3. 10. which were they not good would be bitterness to us in the latter end. Yea then however things go, though

Habak. 3. 17. our Trees should not blossom, and our fields yield no meat: though the flock should be cut off from the fold, and there be no herd in the stalls, yet (with Habakkuk) we might rejoyce in the Lord, and joy in the God of our salvation.

3. This may be a means to escape temporal strokes. For as God commanded that fruit-bearing trees should not be cut down,

down, no not in War, *Deut.* 20. 19, 20. so when he sent to hew down those degenerate plants the Inhabitants of *Jerusalem* (where *pride had budded and violence was risen up into a rod of wickedness*;) he marked out such as had the fruits of righteousness hanging on them, and gave the destroyers charge not to stir or come near them; *Ezek.* 9. 4, 6. And seeing *Philadelphian*, one of the seven Churches planted in *Asia*, was so well rooted as to continue firm and immoveable, and bore so well, as that Christ found no fault with her, he promised to secure her from that general storm, which was coming upon the Churches; *Rev.* 3. 8, 10.

Ezek. 7.
10, 11.

12. This will greatly further our accounts, and increase our reward against the day of reckoning. For as we abound in good fruits, so fruits abound to our account, *Phil.* 4. 17. God will give every one according to the fruit of his doings, *Jer.* 32. 19. He will reward us according to our works: then the more work for God, the more reward from him. Therefore *Paul* perswades the *Corinthians* all-ways to abound in the work of the Lord, because they knew their labour was not

in vain in the Lord. If we have our fruit unto holiness, we shall have the end everlasting life, *Rom. 6. 22.* And that may be sufficient to incourage and ingage us to the greatest fruitfulness, since it will so abundantly recompence it.

5. How fruitful are the wicked in the wayes of sin and iniquity, and shall not the righteous be so in the wayes of God and the exercises of Godliness? What incouragements have the wicked to their fruitfulness, comparable to those, which the righteous have to theirs? How vile is the fruit of the one, and how bitter will it prove in the end; How pretious is that of the other, and how sweet in the issue?

6. Barrenness in such Trees as are planted in Gods house, in those that live under Gods Ordinances, shall be punished with everlasting destruction. When *John Baptist* Preached repentance in the Wilderness of *Judea*, he tells his hearers, that *Now the axe is laid to the root of the Trees: therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire*, *Matth. 3. 10.* and *7. 19.* When God plants Men and Women in his Vineyard, placeth them where the Gospel is Preached,

Preached, he layes an axe to the root of their Tree, setting them a time (as he did the Fig-tree three years) for bearing fruit, and if they bear not fruit within that time, he will cut them down, because they cumber the ground, and cast them into fire unquenchable. Think thus; if I be barren in Gods house, I am a burden to the place where I live, and take up that room which a fruitful plant might stand in. Woe is me, I may fear cutting down, and casting out of this house, this garden of God every day. Better be barren in any part of the world than here. Better never have been a plant, (a member of a visible Church) yea never born, than live barren. If I had any fastening to Christ, my barrenness cuts me quite off as a dead branch. For Christ saith, Joh. 15. 2. *Every branch in me, that beareth not fruit, he (i. e. my Father) taketh away.*

Luke 13.
6, 7.

Now if these considerations or motives excite any sincere desires of fruitfulness, the *Means* to attain it may be these following,

1. Get to be cut out of the Crab-stock of nature, the Wild-olive, Rom. 11. 24. in which while you remain (whilest in

an unregenerate condition) you can bring forth only sowre, wild and bitter fruits, *grapes of gall and bitter clusters.*

2. Get to be grafted into Christ the good Olive, to partake of his root and fatness, which is the chief cause of all fruitfulness, *Joh. 15. 4, 5. As the branch cannot bear fruit of it self, except it abide in the Vine: no more can ye, except ye abide in me. I am the Vine, ye are the branches, &c. without me (or severed from me) ye can do nothing.* We should get our natures moulded anew in Christ. Here the stock must change the graft into its own nature. Till then we cannot bring forth fruits to God. *Make the Tree good, then the fruit will be good,* Mat. 12. 33.

3. Suck and draw daily much spiritual juice and sappy faith, and enlarged desires from Christ in and by the Ordinances. From him *all the body* (and so all his branches) *having nourishment ministered, increaseth with the increase of God,* Col. 2. 19. *Joh. 1. 16.* By this means believers abide in Christ, cleaving fast to him by faith, and he abides in them, by the influence of his spirit and grace, and so they are enabled to bring forth much fruit, *Joh. 15. 5.* which place carries the force

force of a promise, that such as adhere to Christ shall be fruitfull; he will make them so: for he there takes upon himself the title and relation of the true Vine, and therefore will not fail to perform the part of the generous Vine to his firm branches, in imparting sap and vigour to them to make them fructifie.

This brings me to the fourth Means.

4. Lay hold on promises of fruitfulness, and particularly on the Text. For as its Gods pleasure that his people being planted in his house, should be fruitfull, fat and flourishing, so its his promise that they shall be so. He may let the wicked spring, and spread, and flourish as to their temporal condition; v. 9. of this 92. *Psalm*. but he will cause the righteous to grow and prosper, to be full of fruits, sap and verdure as to their spiritual. And that to shew that the Lord is upright, that there is no unrighteousness in him, no inequality in his dispensations: but that it still goes well with the Righteous, and God tenders their prosperity, in a peculiar manner, and that they have a far greater share of his favour and bounty, and are in a much better condition than the wicked (how flourishing soever) if we consider

consider their better part. God doth much more for their inward man than for the others outward: and he will do so for the vindication of his own righteousness. In *Hos. 14. 5, 6, 7.* God promiseth to be as the (fructifying) dew to his people, who should blossom as the Lilly, cast forth their roots as the goodly trees of Lebanon, have the beauty of holiness and stability in the faith. Their branches should spread, their knowledge and grace increase; their activity for God and their own souls, and their charity to men be more extended and reach further. Their beauty should be as the Olive, composed of a constant freshness of profession and of fruitfulness in conversation, answerable to the ornaments of that Tree, whose greenness is perpetual and fruit very profitable. Their smell should be as Lebanon, as that of the odoriferous Trees and Herbs which grew there, or their scent should be as the Wine of Lebanon, which was of the best sort, *vers. 7.* Their spiritual sacrifices, their prayers, praises, almes, and good works should be an odour of a sweet smell in the nostrills of God; and they themselves perfume the places where they live with their gracious com-

Ezek. 20.

41.

Aa. 10. 4.

Heb. 13.

15, 16.

Phil. 4. 18.

communication and example, and leave their name well-scented when they dye. *They should revive as the Corn, and grow as the Vine*; that is, as some well observe, that as the Corn suffering much from Frost, Hail, Snow, Tempest, lieth for dead as it were in Winter, but at the return of the Sun, in the Spring reviveth and yieldeth a great increase: And as the Vine being pruned and lopped, not only spreads again, but hereby becomes more fruitful: so God promisetht that his people though enduring sharp and sore afflictions, yet should have a reviving out of them, and also a thriving by them, their fruits should be more and better. In the last place, he adds, *ver. 8. That He himself is like a green Fir-tree*, for shadowiness: he is their shade, on their right hand, their covert and defence from evils: and not only so, but he is also the root and spring of all their good, even of that they do, as well as of that they have, *From him is their fruit found*. It is by his communication of spiritual strength and vigour, by the supply of his Grace, that their fruits are brought forth, which therefore they are to expect from him, and may confidently, seeing

ing he hath made so free Officers and Promises thereof. See *Psalm* 84. 11. *Rev.* 21. 6. & 22. 17. *Ezek.* 36. 27. *Isa.* 40. 31.

5. Improve Sabbaths, those dayes of the Sun of righteousness, those lightsome and growthsome times, those solemn opportunities of receiving Divine influence. Make much of them, and take heed of losing any part of them. This 92. *Psalm* is intituled a Psalm or Song for the Sabbath Day, and it seems to set forth the end of Gods Institution and our observation of it, both in respect of God; to praise him for his mercies, and meditate on his works, v. 1, 2, 3, 4, 5, &c. And in respect of our selves, that we may grow in grace, and be fruitful in obedience, the furtherance whereof, is the end of all the duties and exercises of the day, and of our converse with God in his Ordinances thereon; v. 12, 13, 14.

6. Depend upon God for his blessing on all the means of fruitfulness, to make them effectual to us for that purpose. Frequent Ordinances, and perform duties diligently, but rest not in your so doing, without relying on Gods blessing for the efficacy of them, as reckoning that this only can make you fruitful under them

in your souls, as it makes all the Creatures fruitful after their kind; and so men in their bodies, *Gen. 1. 22, 28.* God blessed Adam and Eve, and said to them, be fruitful, and multiply, and replenish the Earth. And the same words he used to Noah and his Sons, *Gen. 9. 1.* And God Almighty blessed thee, and make thee fruitful, &c. saith Isaac to Jacob, *Gen. 28. 3.* The blessing of God makes rich in good works, as well as in Silver and Gold. And its made over to the righteous by Covenant, *Gen. 12. 2.* with *Gal. 3. 9, 16.* and they are called to inherit a blessing, *1 Pet. 3. 9.*

See Psal. 9.
12. & 14.
4. 5.

7. Make conscience of all your thoughts, words, deeds, and of all the motions and demeanors of soul and body, to regulate them all by the word of God, that every twig of you may bring him some fruit. For every of these bring forth fruit, either to life or death, to Heaven or Hell. Therefore we read in Scripture of the fruit of the thoughts, *Jer. 6. 19.* for which, if they be not good, God will bring evil upon the thinkers. And of the fruit of the heart, *Isa. 10. 12.* I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks. And of the fruit of the mouth, *Prov. 12.*

13, 14.

13, 14. And of *the hands*, Prov. 31. 31. And of *the doings*, Jer. 17. 10. & 21. 14. Mic. 7. 13. Seeing then fruits grow upon your minds, hearts, lips, hands, yea, on your eyes, ears, feet, on all the faculties of soul, and members of body, have a care to order them well, that those fruits may be good, *Rom.* 6. 19, 22.

8. Take all opportunities of doing God service, and others good, and of furthering your own salvation. And beg of God Heavenly Wisdom to take and improve all occasions for well-doing, for that is *full of good fruits*, *Jam.* 3. 17. Beg a Spirit of communion and largeness of heart, to be forward and ready to every good work, *Titus* 3. 1. and especially the gales of the Spirit of God, which (like the wind) blowing upon the garden of our souls, will make the spices thereof flow out, *Cant.* 4. 16. Not only spiritual Graces, but the exercise of them, and the performance of spiritual duties, are the fruits of the Spirit in us, *Gal.* 5. 22. *Ephes.* 5. 9.

9. Take heed of what may hinder fruitfulness; as will any sin allowed, and particularly Hypocrisie, which is want of depth of earth, and immoderate cares of
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the world, which like Thorns choak the Seed of the Word, and keep the fruits of the Spirit from thriving: and hardness of heart, which is dryness of root, and so makes the branches barren. The heart is the root of a man, and this *root of the righteous* being moistened with godly sorrow, *yieldeth fruit*, Prov. 12. 12.

Doctrine II. God will have his people *still* fruitful, yea, *even in old age*.

1. *Still*, from the time of their being planted in Gods House, on, daily and continually to the time of their dissolution, or removal to the Heavenly Paradise; even,

1. Through all the *parts* of life. Therefore *John* writes his first Epistle to Christians of all ages, little children, young men, Fathers, 1 *John* 2. 12, 13.

2. Through all the conditions of life, and the several alterations of them, which have their proper fruits belonging to them: As Fruits of patience, humbleness, self-denial, &c. to afflictions. Fruits of thankfulness, obedience, watchfulness, to prosperity. Gods

Trees

Trees bring forth fruit as well in the Winter of Adversity, as in the Summer of Prosperity. There is not one day in a year, nor scarce an hour in a day, but God ordains and calls us to bear some fruit, in one kind or other. Its recorded of the *Colossians*, that the word brought forth fruit in them, since the day they heard it, and knew the Grace of God in truth, *Col. 1. 6.*

II. *Even in old age*, and that both in respect of Nature and Grace; will God have his people fruitful; as was *Peter*, *2 Pet. 1. 12.* and *Paul*, *2 Tim. 4. 6, 7, 8.* In old age he was in bonds for Christ and begat *Onesimus* to God, *Philem. 9, 10.* and *David* who in his own Generation served the will of God till he fell on sleep, * *Acts 13. 36.*

* See the
Margin.

Now God may well require his people to be fruitful continually, and even when old;

I. Because it is *spring-time* with the righteous all their life long. For as the end of the world is the general harvest, so is the end of a Christian, his death, his particular one. He and all his fruits are not ripe till then, and therefore not cut

cut down with the sickle of death, or reaped till then; but must grow in the mean while, and be still bearing fruit. For the fruits of the righteous are alwayes in season. Whence the commands of praying continually, of preaching, and consequently of hearing in season and out of season, of reading in Gods Book all our dayes, of meditating on his Law night and day, of rejoycing ever more, of offering the Sacrifice of praise to God continually, of not forgetting to do good and to communicate, &c.

2. Because God is still doing us good, and unwearied therein, his mercies are new on us every morning, and he daily lades us with benefits, it becomes us to be continually laden with fruits: and that especially seeing God is ever affording means of fruitfulness, and at cost and pains with us to make us fruitful, which under the first Doctrine hath been declared.

3. Because we owe God much fruit for his care and bounty, and our branches are few and small, our bole little, our sapless, and we are able to bring forth but a little fruit at once; besides that the time allotted us for fruit-bearing is

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short : the furrows had need be bringing forth fruit continually. , We have much work for God to do, and but a little time to do it in, and are able to do very little at once, therefore it is requisite we be alwayes working, else we cannot abound in the work of God, and finish that task he hath set us to do. By bearing fruit daily, we shall attain at length to fill up the measure of our fruits, and so finish our course with joy, and receive a full reward. When we think we have done all, God may have more and new work for us to do.

4. Old age should abound in ripe fruits, because that is *mellow* age, and hath advantages above youth, as,

1. Large Experience what it is to bring forth fruits, and what either hinders or furthers the same, that may teach them the art of fruit-bearing.
2. Long time, to take deep roots downwards, to shoot forth many and great boughs upward, and to suck in abundance of juice and sap from Christ.

We see then, that God may justly require his people to be constantly fruitful,

ful, even to the end of their lives; and he hath no less graciously promised to make them so, as here: so in *Luke* 1. 73, 74, 75. where we read of his Oath; *That he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life.* And *Paul* assures the *Thessalonians* upon the score of Gods faithfulness, that God would sanctifie them wholly, and preserve their whole Spirit, soul and body blameless unto the coming of our Lord *Jesus Christ*, *1 Thess.* 5. 23. See the like in *2 Thess.* 3. 3. *1 Cor.* 1. 8. *Phil.* 1. 6. *Being confident of this very thing, that he which hath begun a good work in you, will perform it untill the day of Jesus Christ.*

Now God will render his servants, continually, perpetually fruitful (namely, such as continually depend on him on that account) for these Reasons.

1. To shew the energy and power of his Grace (that vital and fructifying principle in the soul) which is much evidenced in maintaining a constancy of fruit-bearing, and that even in the hardest and coldest, the sharpest and most unfavourable seasons, notwithstanding all

hinderances, difficulties, disadvantages, even in the raging heat of persecution, the nipping blasts of temptation or other afflictions, and the dead time of old age, when the strength and vigour of nature fails, and its fruitfulness ceaseth.

2. To bring the more honour to his own name, *John* 15. 8. The more fruit, the more glory; the more and longer his people abound in good works, the greater honour redounds to God, *Mat.* 5. 16. whereas it would be no little dishonour to that great Husbandman (as he is styled *John* 15. 1.) if his choice plants, which he hath separated from others, and so much sets by, should prove barren and cease to bear fruit: This might ill reflect either upon his skill or his care. Therefore, he having fruitfulness at command, will be ever ready to advance it in them, and will not suffer them to dye fruitless.

3. To manifest the constancy of his love to them, which fades not with time, decays not with age. God loves them to the end, and because he doth so, and that it may appear he doth so, he will make them fruitful to the end. His tender affection to his people of old, moved him

him to be the same to them in old age that he had been afore-time, and to carry them even to hoary hairs, *Isa. 46. 4.* Gods care and regard to the righteous doth not decline with their years. They shall have not only the *former*, but the *latter rain* of Gods Grace and blessing to make them fructifie, and be green even when gray, and their souls fat and flourishing, even when their bodies are like a dry Tree, wizzened and hollow with age.

4. To fit them for Heaven. For God doth but nurse up the plants of righteousness in his Courts, Garden, or Vineyard here, to prepare them for that Paradise of God. Now they will not be fit for that excellent soil, if they be not fruitful till, and at their remove. For their bringing forth good fruits, is the condition of and preparative to their being transplanted thither. So that if God should not be ready to further them therein, and to afford requisite supplies, he should be wanting to that great design he hath in the world, the fitting of his chosen for Heaven, and the bringing of them to it.

More Reasons might be added, but I

shall now subjoyn the Application.

Must those that are planted in Gods House, that enjoy means of Grace, be fruitful still, and even when old, then,

Use I. This reproves three sorts of persons,

1. Those that have not yet begun to bear fruits (fruits of repentance or reformation) though they have lived long under the Ordinances: only they resolve to do it hereafter; their time of fruit-bearing is not yet come. Let such,

1. Compare their case with that of the barren fig-tree, when Christ came to look for fruit from it, *Mark II. 13. Its time of fruit was not yet.* The time that it should have brought forth fruit was come, but not the time that it did bring forth. In procrastinating and deferring your repentance and amendment of life, you in effect say, my time of fruit is not yet, as the people in *Haggai's* time said, *The time is not come, that the Lords House should be built, Hag. I. 2.* But take heed, lest, as the time was come and gone that God had set for the fig-tree to bear fruit in, so the space allotted you for fruit-bearing be near expired.

2. Con-

2. Consider, that though you defer growing strict and holy till a further time, and think you may do it soon enough hereafter: yet Christ may interpose by a curse of barrenness, yea, by a sentence of destruction, between your resolutions and the execution of them: because you have been barren so long, and could not find time all this while to bear any fruits, therefore never fruits grow on you hereafter, no not when you have a purpose to be fruitful, *Matth. 21. 19.* And what follows next, but *cut them down, why cumber they the ground?*

2. Those that have brought forth some fruits formerly, but desist. They for a time seemed zealous, forward, strict, reformed much, did many things; but afterwards lose their temper, leave their strictness, grow carnal in Spirit, loose in carriage, negligent in duties, or what they do that is good, its but by fits, when wakened by afflictions, or some quickning Sermon, &c. but afterwards they cool, wither, sit still. Let such consider,

1. That such fickleness in duties is the high-way to fall to flat barrenness at length.

length. Unsettledness in good duties indispoleth to fruitfulness.

2. If Christ come to seek fruit from you (as he did to the fig-tree whilest barren) at such a time whilest you have only leaves on you, what may you fear but the curse of barrenness and doom of cutting down.

3. This is the way to be twice dead, (once before your profession, and since by your declension) and so pluckt up by the roots, *Jude 12.*

4. If you leave off fructifying now, you lose all you have done, *John Ep. 2. 8.* *2 Pet. 2. 21.* *It had been better for you not to have known the way of righteousness, than after you have known it to turn from the holy commandment delivered to you.*

5. Let such as were forward professors in their younger years, but are barren, sapless, withered in old age, decayed in their affections, charity, courage, grown worldly, covetous, idle, &c. Let such consider, if old age be not the next condition to the Grave, and if they would not go to Heaven out of this part of their lives, and if they ought not then to labour to be such in it, as that they might with comfort depart this life out of

of it; that is, in being fruitfull in well-doing. And must they not (will they, nill they) go to judgement out of it; and what will they answer to God, if they be barren in it? They must give account to him for all their works, even in old age, and the Apostle prescribes duties to the aged in *Tit.* 2. 2, 3.

3. Those are to be reprov'd that are still fruitfull and that in old age, but *fruitful in evil*; in maliciousness, covetousness, oppression, drunkenness, uncleanness, &c. Its a lamentable sight to behold gray hairs green in sin: to see any old in years and old in iniquity, *old in adulteries*, *Ezek.* 23. 43.

Use II. This calls on the people of God to look that they be constantly fruitfull, and maintain holiness and righteousness to the end of their lives. Urge God with his promises in this respect; the fulfillment of which is to be expected in the way of dependance and diligence. God will make his people fruitfull: but they must apply themselves to him and wait on him to receive his fructifying influences; and take heed of sin, which may stop the passage, and obstruct the reception of them.

Let

Job. 27.
5, 6.

Let this be our daily exercise to keep a Conscience void of offence both towards God and man; this our incessant care and endeavour that none of the following part of our lives prove unfruitful; that all the while our breath is in us, we hold fast our righteousness, and remove not our integrity from us; that when we come to be *full of dayes*, we may be *full of grace and good works*, which will be a great honour to us: For; *The hoary beard is a crown of glory if it be found in the way of righteousness*, Prov. 16. 31. Because the fruits of righteousness add so many pearls to that Crown. Its the most happy, honourable and comfortable close of a mans dayes to go loadned to his grave with those fruits. Then he comes there-
 Job 5. 25. to, as *Eliphaz* said to *Job*, *like a stock of corn in his season* that is fully ripe. Its a great credit to be old, and yet lively and vigorous in the exercise of graces and duties, full of faith, of the fruits of the spirit and of experience. This stands upon record in Scripture to the endless praise of *Sammuel*, that in old age he could make such a challenge as we find in 1 Sam. 12. 2, 3. And of *Jehojadab*, 2 Chron. 24. 15, 16. who dyed old and full of dayes, that

that he did good in Israel both towards God and towards his house. And of Zacharias and Elizabeth both well stricken in years, that they were both righteous before God, walking in all the commandments and Ordinances of the Lord blameless, Luk. 1. 6, 7. And of Anna, who was of a great age, that she departed not from the Temple, but served God night and day, &c. Luk. 2. 36, 37. And of Mnason, that he was an old Disciple, Act. 21. 16. And of Thyatira, that her last works were more than the first, Rev. 2. 19.

Doctrine III. God will have the plants in his house to be fat. Now they are fat when full of grace, as trees are fat when full of sap. So the Romans were full of goodness, Rom. 15. 14. Stephen full of Faith, and of the Holy-Ghost, Act. 6. 5. The Thessalonians faith grew exceedingly, and the charity of every one of them all towards each other abounded, and the Apostle gloried in their patience, &c. 2 Thes. 1. 3, 4.

And as God hath made his servants spiritually fat, that is replenished them with graces, so he will do still, as may be argued.

1. From

1. From his promises of grace. The Lord will give grace to them that walk uprightly, Psal. 84. 11. *Blessed are they which do hunger and thirst after righteousness, for they shall be filled, Matth. 5. 6. Whosoever hath, to him shall be given, and he shall have more abundance, Mat. 13. 12.*

1 Pet. 5. 10.

c. In that he is stiled *The God of all grace*, that is, the Giver of all grace; He who bestows and distributes all grace to his people; all sorts of grace, and the several degrees of each sort. Who confers not only the beginnings of grace, but the increase and complement or consummation of it. Therefore the Apostle Peter makes use of this Title, when he puts up this request for those to whom he wrote, that God would make them perfect, &c. for whom he had in the beginning of the same Epistle, chap. 1. ver. 2. desired that *grace might be multiplyed to them.*

3. From that matchless act of grace, the sending of his Son into the World, that in him he might bless us with all spiritual blessings; and consequently with grace. For he is made to us of God *sanctification*, 1 Cor. 1. 30. He came that we might have life (that is, grace which is the life of the soul) and have it more abundantly, Joh.

Eph. 1. 3.

Joh. 10. 10. He gave himself for us, that he might redeem us from all Iniquity, and purifie unto himself, a peculiar people, zealous of good works, Tit. 2. 14. Therefore he will give that grace which shall purifie, and render disposed to, and fruitfull in good works. Which is further evident from those earnest and importunate invitations of all that desire it to come to him for it, Isa. 55. 1. Rev. 22. 17.

4. From his promising and actual giving of the spirit of grace to his people, whose business it is to work grace in their hearts, and to strengthen it, Ephes. 3. 16. Hence Grace is called the fruit of the spirit, Gal. 5. 22. Ephes. 3. 9. and the supply of the spirit, Phil. 1. 19. which that it may be continued, the spirit is given to abide and dwell with the children of God, Joh. 14. 16. Rom. 8. 11.

Ezek. 36.
27.
Luk. 11.
13.
1 Joh. 4.
13.

5. From his affording them the means of Grace, which are chiefly designed for their benefit and advantage: For though others also live under them, yet the principal efficacy and blessing of them is derived on the righteous only. Christ gave his Ministers, and so his Ordinances, of which they are the dispensers, for the perfecting of the Saints, for the edifying of the

the body of Christ, &c. *Ephes. 4. 11, 12, 13.*

If it be now inquired, why God will make his people fat in Grace, I answer,

1. That they may be fruitful in service and obedience. The sap of grace produces and nourishes the fruits of righteousness. The branches that abide in the true Vine, shall be replenished with spiritual juice, that they may yield such Wine as may cheer God and man : that they may be instrumental for Gods honour and others good. The fuller the heart is of grace, the more the life is filled with good actions. For out of the abundance of the heart, the eye looks, the mouth speaks, and the hand acts. Every creature works according to that quality, which is the immediate principle of its action or motion ; and it works more, or less according to the degree of its quality, as it is weaker or stronger. So sinful creatures, men unrenewed act or move in sinful wayes according to the evil quality or bias of sin and corruption, that is in their natures ; and the more sin is in their hearts, the more do their lives abound with transgressions. The regenerate

nerate also, or new-creatures act or move in Gods wayes according to and by the grace of God, infused into and inherent in their hearts, God concurring with them by his assisting grace. And the more this sanctifying saving grace abounds in the soul, the stronger is the principle or stream of spiritual life, and action in them (which is continually fed from Christ the fountain of it) and the more service and obedience do they put forth in their lives. 2 Pet. 1. 8. *If these things (that is, these graces named immediately before) be in you and abound, they make you, that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.* If you be fat in grace, you will not be spare in duties: If juicefull in holiness then fruitfull in obedience.

2. Not only that they *may be full of fruits*, but also that their *fruits may be full*. When the Tree is full of sap, the apples that grow on it are full of juice: so when the heart is full of grace, the duties it performs are full of savoury relishes and a sweet scent. Fat souls make fat sacrifices, fat services.

3. God will bestow on his people the fatness of grace, to bring them thereby

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to their fullness of stature in Christ: to which they attain by grace, as trees by sap grow up to their appointed height, and bodies by their juices to their proper tallness, *Ephes. 4. 13.*

4. To shew that the Lord is upright in his dealings with the righteous and wicked, notwithstanding the seeming inequality of them: suffering the wicked to spring up as the grass, to wax fat and shine, to be in great power, and spread themselves like a green Bay-tree; whilest the righteous are in a dry, barren, withered estate in respect of their outward man, often lying under Gods strokes. This is the Lords doing, these are his wayes, and they are equal too, if we take his dispensations towards the souls of his servants into the account. God makes the souls of his people fat in grace (which is the rarest endowment in the world, and the chiefeest beauty of the most glorious creatures God ever made, Angels and men) whilest he makes their outward man to be lank and lean. On the contrary, he feeds the bodies of wicked men fat with grease, fills their coffers with evidences, their purses with gold and silver, their barns with corn, their grounds

Psal. 92. 7.

& *37. 35.*

grounds with cattel ; but withall sends leanness into their souls, which makes them like *Pharaohs* lean Kine ill-favoured, or like his seven thin ears of corn blasted with the East wind ; which is a great soul plague. So that if we compare what God doth for the souls of the righteous with what he doth for the bodies of the wicked, and ballance both together in sound judgement, we shall find the former to counter-poise, yea to weigh down the latter. Therefore the fatter any Christian is in grace, the fuller of it, the more fully doth he set forth to the view of the world the uprightness of Gods dealings. And the leaner we are in grace, the more we expose Gods wayes and dispensations towards his people to the censure of inequality and unrighteousness.

For these reasons God will make his people fat in grace ; and for the same reasons they ought earnestly to endeavour so to be : which they are further obliged to, not only by Gods commands of growing in grace, *2 Pet. 3. 18.* of perfecting holiness in Gods fear, *2 Cor. 7. 1.* and the like, but also by that rich and liberal provision God hath made for this purpose,

purpose, by the sending of his Son, the offers of his grace and spirit, &c. as hath been before declared, which highly encourage, and strongly ingage to labour after this fatness.

Use I. Then those are lyable to reproof that profess themselves the people of God, and yet are *sapless* or lean in grace, when God hath made so much provision whereby they might grow fat therein. Certainly you do not duly seek out for it, are not careful to fetch it in. Surely you ply not *the Throne of grace* with fervent prayers; you rely not on *the promises of grace* with a stedfast faith; you improve not *opportunities of grace* with an earnest diligence; you maintain not close communion with the Father and the Son *the fountain of all grace*, and do not duly cherish the motions of *the spirit of grace*. God hath made sufficient preparation for your thriving, and invites you to, and is ready to dispense what is necessary and conducive thereto; and you neglect it. He will not be a barren wilderness to his people, nor as waters that fail; but if you do not constantly apply your selves to him, no wonder if your root be dry, and you want this spiritual juice. Or
you

you may instead of it, be full of sinful humours, worldliness, pride, passion, envy, &c. the very poyson and venom of the old Serpent.

The more to promote your humiliati- on for this spiritual leanness, or saples- ness: Consider,

1. To what end God hath planted you in his house, and given you so long to enjoy the plentiful means of spiritual nourishment? To what end hath God af- forded you Sabbath-dayes and Lecture- dayes, besides other pretious opportu- nities by the by? To what end did he continue you under the means of Grace so many years, and made you such feasts of fat things? was it not that hereby you might grow fat in Grace, full of faith, love, meekness, holiness, &c. How will you look God in the face when the account-day comes, if notwithstanding these means, you be still poor and ill- liking. You know how ill-favoured *Pharaohs* lean Kine lookt, when they had eaten up the seven well favoured fat Kine, they were never the fuller, it could not be known that they had eaten them, but they were still ill-favoured as at the beginning, *Gen. 41. 3, 21.* Such

ill-favoured, ill-looking Creatures in Gods sight are all lean Christians, who have lived under a faithful and painful Ministry, heard many excellent Sermons, eaten many fat Ordinances, Word and Sacraments; and yet are never the fuller, but remain starvelings still, and as poor in respect of faith, self-denyal, humbleness, the power of godliness and a throughout reformation in their spirits and courses, as before.

2. Consider that you are a disgrace to the House of God, that fat soil you are planted in, to the Ordinances you have lived so long under, to the Ministers Gods Stewards that have brought you your appointed food from God daily to feed your souls fat in Grace. By your leanness you in effect proclaim to the world, that these are barren, dry, sapless things, and of no spiritual nourishment. Further, you shame the body of Christ (if you be members of it) for disproportion in members, when some are very fat, others very lean is a great deformity. The head of that beautiful body is fat, and so are your fellow members fat in Grace, and if you be lean, how do you disgrace it.

3. You

3. You must needs be barren in good works, whilst you want that juice of Grace that should feed the fruits of well-doing: without it you will be dry and withered. If you be sapless in your spirits you will be fruitless in your lives. And,

4. You will be but dwarfs and shrubs in Christianity. Your leanness will cause lowness in spiritual stature. If you be not full of spiritual juice you cannot fill up your due dimensions.

5. You would have all fat that you keep, because things are commonly of most worth and use when fat: And can you be content your souls, which are the chief part of you, should be lean. Is it not a trouble to see your children lean and ill-liking, notwithstanding they eat and drink of the best daily, and your Cattel ill-liking though they be well kept? And is it no grief to you to see how plentifully you are fed with heavenly food, and how ill you look and thrive? May not many a mans Cattel shame him in that when he hath put them into good Grass, they have fed fat in a short time: whereas God hath put him into the green pastures of Ordina-

nances, it may be as many years as his Cattel grazed moneths, and yet he continues lean still: Yea, may not many mens bodies rise up to condemn their souls, in that they grew fat soon: When as their poor souls feed not at all, notwithstanding it may be their bodily diet hath been but spare and mean, and that of their soul more full and dainty.

Search this matter to the bottom, and be deeply humbled for it. And let us all see whether we have not some reason to take up that lamentation, *my leanness, my leanness.*

Isa. 24. 16.

Use II. Hence poor Christians may take comfort, though they have not with *Esau*, the fatness of the Earth to their portion; neither fat ground, nor fat Cattel, nor fat estates, nor fat bodies, yet they may have fat souls, which is the best of all, much excelling all the former. For as the fat is the best of every thing, so Grace is the best of all fat. Its far better to have a soul fat with Grace, than a body fat with grease; or an estate with goods. For fatness sometimes distfigures and mishapes the body, and spoils its features, and it renders less disposed to and unfit for action. And the fatness

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of wealth often causeth forgetfulness of God, yea, backsliding from him, and rebellion against him, *Dent.* 31. 20. & 32. 15. *Neb.* 9. 25, 26. Besides that the fat-backs of the world are often the people of Gods wrath, *Jer.* 5. 27, 28, 29. *Their houses are full of deceit, therefore they are become great and waxen rich. They are waxen fat, they shine: yea, they over-pass the deeds of the wicked, &c. Shall not my soul be avenged of such a Nation as this? God threatens that Chaldea should be a spoil, and Babylon not inhabited, and gives the reason in those words, Because ye were glad, because ye rejoyced, O ye destroyers of mine heritage, because ye are grown fat, as the Heifer at grass, Jer.* 50. 9, 10, 11, 13. And even amongst his own people he threatens to *destroy the fat and the strong, Ezek.* 34. 16. that is, the Shepheards (whether Civil or Ecclesiastical, or both) who fed themselves, but fed not the flock, yea, who ruled with force and violence, and enriched themselves by making a prey of the flock, *v.* 2, 3, 4, 10. But the fatness of Grace is the greatest Ornament and beauty of the soul: which the more it grows therein, the more it comes into the fashion of Heaven, into

Psal. 78.

31.
Joh 15 21.
with 27.

the likeness of God. This makes men mindful of God, carefull to stick close to him, fearful to depart from him, and very active and stirring in all manner of well-doing. And those that have it are the people of Gods love and delight.

Use III. Then let us examine whether we have this spiritual fatness. This might be discerned by the signs of bodily fatness. When the body grows fat, then the cloaths are made bigger, the girdle is let out, the body is heavier, and it sweats much, and the man commonly is merry. So when the soul grows fat, *humility* which is the habit or *clothing* of it, (*1 Pet. 5. 5.*) is enlarged: *Sincerity* or *truth* in the inward parts, wherewith the loynes of our minds are *girt about*, *Ephes. 6. 14.* is more drawn out; a sign the New-creature in us is grown into a bigger compass, and takes up a greater room. And then *Faith*, according to which God reckons the *weight* of the soul, is increased. *Good works* and holy duties, which are the *sweat* of this soul-fat, are more frequent, or the man sweats more, is more intent and fervent in them. And his soul rejoyces more in the Lord, and in
his

his service, and in the communion of Saints.

But to keep close to the Metaphor in the Text, taken from Trees, we may from the signs of their fatness discover whether our souls be fat with Grace. The Trees fatness or sappiness appears,

1. From their much weeping, and the plenty of tears (so their juice is called) which they send forth when cut or pierced. So the fatness of the righteous may be gathered from their continued exercise of repentance and godly sorrow, issuing from them even for the least sin and their secret failings; from their being cut to the heart with a kindly sense of their provocations, which makes frequent confessions of their own vileness drop from them. When reflections upon Gods goodness to them, so pierce their hearts as to give a plentiful vent to their tears, or at least to their grief, for what offends him.

2. Fulness of sap in Trees appears by their pliantness, for the more sap they have, the more easie they are to be bowed any way. So the more Grace the more compliance with the will of God, the more inclinableness to obey his commands,

mands, and the more submission to and under his hand : the more is the mind ready to his service, the will bowed to his pleasure, the affections bent that way he would have them, the heart affected with his word and providential dispensations, and the man humble.

3. Sappiness in Trees may be argued from their weightiness, for they are much heavier when green, than when dry. Faith is the weight of the soul which makes it tend towards Christ as its Center, and the more faith it hath, the more ponderous it is, the harder doth it lean upon God, and the more doth it press him with his promises : the mind is more strait upon him, the heart more fixed, the man more stedfast and hard to be removed from his ground. *They that trust in the Lord shall be as Mount Sion, which cannot be removed, Psal. 125. 1.* Faith makes the Christian as heavy as a Mountain.

4. Spreading much is an evidence of much sap ; for Trees replenished with it, are ever either increasing their bulk, or putting forth either roots, or shoots, or buds, or leaves, or blossoms, or fruits. So where there is much Grace there will be

be much spiritual activity. This sap will be breaking forth into a verdant profession, into a fruitful practice, into savoury discourse, and be sending many shoots upwards, holy ejaculations, heavenly thoughts, desires, prayers, &c. Withal, making the soul better rooted in the truths and wayes of God. And the more Grace, the more of these Effects.

Object. But here some may object, *I do not grow fat in Grace, but rather find a decay therein, a deadness in my Spirit, a coolness in my affections, I am not so forward to duties; I have not those spiritual feelings, comforts, enlargements, vigours which I formerly had: I am more straightened and damp'd in my soul to all good now.*

Ans. 1. It may be thou art not so diligent in the use of Means, especially in private, close walking with God: not so watchful over thy Spirit and wayes to order all by rule, as formerly; but more careless of thy carriage, more negligent in duties. Thou art poor in performances, therefore not rich in Grace: Eatest little spiritual meat, therefore gettest little spiritual strength, growest
not

not fat. And in this case thy not growing fat is thy own fault. Be humbled for it and amend, and to that purpose follow the directions set down in the next Use.

II. Know that a Christian may grow,

1. *In Stability* and settledness in his regenerate estate, he may grow more resolved, and stedfast in his Spirit and course, in his judgement and practice: more rooted and established in the truths and wayes of God: and,

2. He may grow *in the exercise of radical Graces*; as self-denial, faith, patience, meekness, humility, sincerity; and in the intrinsecal or inmost acts of these and other Graces; though he flourish and abound not so much in the outward performance of duties, and in the shew & ostentation of Graces as formerly; He may grow in self-denial as to things that are greatest hearts desires and eyes delights, as to great parts and glorious performances, and the reputation of spiritual gifts and abilities. He may encrease in faith, believing against hope, and following after, and cleaving to God notwithstanding all repulses and discouragements. He may grow in patience
and

and constancy in enduring great fights of affliction, whilst he is able to bear and suffer more, though he find himself able to do less. He may grow more content to be abased, and not to have the pre-eminence of others, and may be more thankful for what measure of gifts, grace, strength and comfort the Lord pleaseth to allot him, though to his thinking he receive less from God now than heretofore. He may grow in that Grace of humility, whilst he grows more vile and sinful in his own eyes: and he that grows in that Grace, grows in all the rest. Upon which account it may be that a Christian may grow fatter when to himself he rather seems to fall away, or to grow more dry and sapless; he may have more Grace, when he thinks he hath less. He may look more inward now, and to the carriage of his heart in duties; though he be not so much in the external performance as sometime formerly. He may be more strong to resist corruptions and temptations, though more strongly tempted to sin, and to more sins now than before.

3. He may grow in *Experience* of Gods dealings with the soul, of the work of Grace

grace in the heart, of the contrariety and combate between the spirit and flesh, and of the variety of soul-states, through which it pleaseth God to carry his children : and so be more able to speak of such things, and to advise others from experience, though he be not so tongue-ripe, so forward to speak and so full of words, and have not those joys and ravishments, as formerly.

4. He may grow in the *substance, pith and solidity, in the mellowness, and ripeness of affections and actions* : which may be more solid and savoury, though not so bulky and cyly ; though they seem not so big or so beautiful, but lye in a less room now than formerly. Part of a Christians affections at first upon his Conversion springs from the newness of his state, and so may cease when that state or condition ceaseth to be new to him : and yet afterwards he may love God and spiritual things as *truly* and happily, more *rationaly*, though not so *passionately*, as at first. His duties may be better seasoned with sincerity and humility, though not so larded (as sometimes) with enlargements and stirring

stirring affections. There is less of his own spirit now in duties and more of Gods spirit and grace ; and therefore his duties now seem far less in his own eyes than they did formerly, when they were more full of froth. His duties may be more cordial, though less corporal, oral, gestural. He may not so multiply religious performances as heretofore, and yet may walk more regularly, by minding other duties also, relating to his calling and station in the world, which he before neglected. Or he may spend less time in the exercises of Godliness, because he hath not such opportunities, nor that leisure he had before, by reason of the change of his condition, and new employment God hath called him to, and yet he may be still in the discharge of his duty as much as before, though in part the kind be altered.

III. Consider that there are some special seasons, in which God bestows a greater measure of assistance, grace and comfort than he is pleased to give at other times ; as upon conversion, or when he calls to special service, or to great sufferings or tryals. His communications
are

are then extraordinary, because the condition and exigencies of his servants are extraordinary : but when these are over, he reduceth them to their ordinary allowance. Yea the case may be such as that God may suffer the blossoms of joy to wither, that the fruits of righteousness may appear the better, that grace may be clearer seen and grow more. For sometimes grace puts forth more vigorously when comfort falls off.

IV. Mistake not a decay of gifts or of nature for a decay of grace. Part of former liveliness and enlargement might arise from gifts and parts, or from natural strength and vigour, and so may fail with these, through age, bodily weakness and distempers, and yet grace not be impaired. The disposition of heart may be the same, though, through indisposition of body, it cannot express and shew it self as formerly. The soul may be fat when the body wastes and is too feeble and destitute of spirits to be serviceable in gracious employments.

Use IV. Then let all be exhorted to get and keep this spiritual fat, being like the Olive in *Judg. 9. 9.* that *would not leave his fatness.* Labour to be full of this spiritual

spiritual juice : and to that end make use of these ensuing means:

1. Drink in the water of life. *The Means:* The more water Herbs and Trees enjoy, the more are they replenished with sap. And as in the sap is the life of the plant ; so in grace stands the life of the soul. Therefore its well call'd in Scripture *Water of life* ; Christ is the fountain of it, and there's a fullness in him, and its freely offered to such as sincerely desire it. Such may take their fill of it, they may have it for coming for, for receiving it, yea and may have abundance. Rev. 21. 6. *I will give unto him that is a-thirst, of the fountain of the water of life freely.* And chap. 22. 17. *Whosoever will, let him take the water of life freely.* Joh. 10. 10. *I am come that they might have life, and that they might have it more abundantly.* Where by life understand grace, which is spiritual life. Enlarge therefore your desires, and take freely what's freely tendered by Christ. Be still coming for more, for *he gives liberally.* Live upon Christ as your root, as your stock, and daily derive from him new supplies of spiritual sap, by faith and prayer. Jam. 1. 5.

2. Suck in the fatness of Gods house. Its a fat soile, and so fit to make fat plants. Psal. 36. 8. *They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures.* Gods goings are in his sanctuary, and here his paths drop fatness on the souls that wait on him. Here are his Ordinances dispensed; those *feasts of fat things* full of Marrow, and of Wines ou the Lees well refined, *Isa. 55. 6.* They are full of juice and spiritual nourishment. Therefore suck here and be satisfied.

1. Attend duly on the Word. For this is a means of growth, 1 Pet. 2. 2. *Christs words are spirit and life,* Joh. 6. 63. The Word of God is that to the soul, which rain and snow are to plants, which as they, by filling Herbs and Trees with sap, make them bud and bear fruit: so shall Gods Word in like manner make the souls of his people (that thirst after it) prosper: *Isa. 55. 10, 11.* Therefore Christ thus bespeaks them: *Hearken diligently to me, and let your soul delight it self in fatness. Incline your eare and come unto*

unto me, *heat and your soul shall live;*
verse 3, 3.

2. Improve Sacraments; where you have the flesh and blood of Christ to feed on, the most excellent and most nourishing food, by which the plants that are round about Gods Table may prosper much, as Trees do by blood and flesh put to their roots.

3. Pray earnestly, as for your selves, so for your Ministers; that God would *saturate their souls with fatness*: then he will by them *satisfie your souls with goodness.* Your portion will then be *fatter, who are to be fed by them.* Jer. 31. 14.

4. Meditate seriously of God day and night. See Davids sense of this course in Psal. 63. 5, 6. *My soul shall be satisfied as with marrow and fatness: and my mouth shall praise thee with joyfull lips: when I remember thee on my bed, and meditate on thee in the night watches.*

5. Be liberal both in temporals and in spirituals unto others; for *the liberal soul shall be made fat: and he that watereth shall be watered also himself,* Prov. 11. 25.

6. Be diligent in the use of the foregoing Means: and also in the exercise of

grace; for the diligent soul shall be made fat, Prov. 13. 4. (which is true in a spiritual sense.) And to him that employs what he hath, as they in the Parable did their Talents, shall more be given; and he shall have abundance, Mat. 25. 29. For, as it is in Plants; the more sap they expend in leaves and fruits, the more still they receive from the root; So here the more grace is put forth, the more still will flow in to the soul from Christ.

So much may suffice to have spoken of the fatness of the righteous (those heavenly plants) their greenness follows to be treated of. *They shall be fat and green:* So it is in the Original, and in the Margin of our Translation.

Doctrine IV. God will have the plants in his house to be green. So was David, Psal. 32. 8. *I am like a green Olive Tree in the house of God.* Hence the godly are compared also to the Palm-tree, Psal. 92. 10. the branches whereof are fair and green continually. Herewith they made booths at their solemn feast of Tabernacles, Lev. 23. 40. And the walls of the Temple were carved with Palm-trees, to shew the flourishing state of those that are planted

1 King.

6. 39.

Ezek. 41.

20.

planted in Gods house. For *Green* in Scripture imports a prosperous, vigorous, flourishing state, opposed to blasting, fading, withering. Because,

1. Green is the best colour of Trees and Herbs. It arayes and adorns them, makes them look fresh and comely.

2. Its the colour of Trees when they are at best in themselves, (full of sap all over and full of fruit) and at the best time of the year, in the spring and Summer. For in Winter, when spoiled of their gay green garment, they look gray and withered.

3. This colour is natural to them, even according to their kind, and it grows out from them, they have the cause thereof in themselves. Trees are not dyed green by art, but grow green by nature.

Now the greenness of the righteous appears in their profession, conversation, and consolation.

1. They are green in *profession*, when they constantly hold forth the Word of life, *Phil. 2. 16.* the Religion they profess, the truths of God they are convinced of; the wayes of God they walk in,

their faith in Christ, and sense of spiritual things: seeming to the World to be all that, and only that which they are in themselves; not being ashamed of Christ, nor of the Gospel of Christ before men. They are green, who hold forth that in a bold, undaunted profession, which they are in judgement and practice, in confidence and affection touching God, his things and wayes. As David did, Psal. 119. 46. *I will speak of thy Testimonies also before Kings: and will not be ashamed.* And Paul, Act. 24. 14. *But this I confess unto thee, that after the way which they call heresie, so worship I the God of my Father, believing all things which are written in the Law and the Prophets.*

2. Their greenness appears in their behaviour or conversation, when they strive therein to express and shew forth the vertues of him who hath called them; and endeavour that all their actions may have the gloss and lustre of grace and holiness upon them. When the carriage of the whole man (spirit and body) in their places, and all the relations they stand in to others in family or any other society, and in all their converse and dealings with others, is such as becomes the Gospel, as may represent the

the beauty and amiableness of Religion when they walk wisely and humbly, circumspectly or exactly : *shewing out of a good conversation their works with meekness of wisdom* : Then are they green and flourishing, fair and resplendent. For *Wisdom* (that wisdom from above which is first pure, then peaceable, gentle, and easie to be intreated, full of mercy and good fruits, without wavering and without hypocrisie, *Jam. 3. 17.* that) *makes the face to shine*, *Eccles. 8. 1.* as it did *Joseph* in the eyes of *Pharaoh* : and *Daniels*, so as to draw great respect from *Nebuchadnezzar* and *Darius*. How did *Job's* righteousness make his glory to be fresh in him ? *Job 29. 11, 13, 14, 20.* How amiable and illustrious did it render him ?

3. Their greenness appears in their *consolation*, when they have inward refreshments, peace of conscience, evidences cleared, minds stayed upon God, hearts fixed trusting in him : but more especially at such times, when God causeth his face to shine upon them in a more eminent manner, and warms their hearts with the plentiful beams of his love shed abroad there, and pours the oyle of joy and

gladness into their souls. How do they flourish then? how fresh and chearful, how lively and lovely doth their verdure grow? Yet remember, that comfort is not absolutely necessary to the essence or being of the colour of the righteous; (they may carry a green in profession and conversation, only it will be sadder without it) but it is requisite to the bettering thereof, to make it more sweet and amiable, more lightsome and pleasant. And then are they in their best state.

The Greenness of the godly is natural and continual.

1. It is natural to them, as they are the planting of the Lord, it being the proper effect of their Grace put forth into act, (as that of Trees is of their sap when displayed in leaves) and the more they have of the Sun-shine of Gods favour, the clearer and brighter it is.

2. It is continual: It is to last all the year, and all their lives long. It is not determined to any particular seasons, but is to be retained, not only in the spring and temperate seasons of youth, peace and prosperity: but also,

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1. In the *hot Summer* of sore temptations, fiery tryals; searching tribulations and persecutions. Hence the *Church*, when the *Sun* had looked upon her, that is, when the heat of tribulation had tanned her, and made her black as to her outward and temporal condition, yet as to her spiritual estate, was *comely*; preserving the verdure of her profession, and so received Christs commendation of her fairness, *Cent. 1. 526, 8, 10, 15.* By whom she is in *Chap. 7. 7.* resembled to the *Palm-Tree*, which is alwayes green, and notwithstanding endeavours used to depress it, it mounts upwards, advanceth in height and flourisheth. When was it that *David* was like a green Olive-tree, *Psalme 52. 8.* But when *Saul* sought after his life, and *Doeg* gave *Saul* notice of him, (as the Title of the Psalm shews) and at *Sauls* command slew fourscore and five Priests, and smote the whole City of *Nob* with the edge of the Sword, and that only upon *David*s account, because *Achimelech* gave him Shew-bread and *Goliath*s Sword? *David* continued green still

in his fear and service of God, and in his trust and confidence in him, notwithstanding *Sauls* wrath burned hot against him. *Moses* was never more fair and beautiful, than when he chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season: esteeming the reproach of Christ greater riches than the treasures in *Egypt*, &c. *Heb. 11. 25, 26, 27.* How glorious was the faith, courage and constancy of the Worthies mentioned in that Chapter? It was not all the scorching rage of Persecutors that could make it wither or fade. How green was the Martyrs profession of the truth, that the hottest fires could not make it change colour? What an admirable lustre was there upon their demeanour, through the brightness of their Graces and comforts, far outshining the flames they burnt in, which could so effectually win and engage the hearts of many to the narrow wayes of God, under the greatest disgrace, and most dreadful discouragements. How verdant was *Philippa* *Ludolphs* patience? How lovely her carriage

His carriage under sufferings, that Christ promises he would make her very adversaries come and worship before her feet, and know that he had loved her; *Rev. 3. 8, 9.*

In the Autumn of Apostacy and backsliding from the truths or wayes of God, when the leaves of profession fall off from many, either through the abounding of errors, or of sensuality and carnal security.

In the cold Winter of outward losses, poverty, disgrace, &c. or of inward trouble, as the want of divine consolations, the withdrawing & seeming remoteness of the Sun of Righteousness: And old age. The righteous must retain the greenness of their profession, even to gray hairs: which will then be as an honourable wreath to adorn their hoary heads;

So you have seen the properties of their verdure. Its natural and continual; not artificial; not fading, like that of the Hypocrites, who may wear the colour of the righteous and have a green too, but its neither a *sup-green*, nor a *sen-green*. It neither proceeds from an inward principle of Grace, nor is it holding and lasting.

lasting. It is but painted; and so will soon decay, easily wash off.

Now that it is the duty of those that are set in Gods Courts to be ever green, may be made evident from those Reasons that are before set down to enforce their fruitfulness. And that God is willing and ready to make his people so, may appear from the promises he hath made of what is conducive and requisite thereto. For as the Rain and Sun, moisture and warmth cloath the earth with a lovely green, and make the colour of Herbs and Trees fresh and pleasant: So God hath promised both these to his choice plants.

1. The Dew and Showers of Heaven, Hof. 14. 5, 6. I will be as the dew to Israel, and his beauty shall be as the Olive-tree, called a goodly Tree, Lev. 23. 40, compared with Num. 8. 15. And that not only for its fruitfulness, but its constant greenness, even in the midst of Winter. It looks fresh and eily, when many other Trees are deformed and withered. In Psal. 72. 6, 7. It is prophesied, that Christ should come down like rain upon the morning grass, as showers that water the earth: In his days shall the righteous flourish so long as the Moon endure,

endure; that is, during his whole reign, even to the worlds end. What quickning and reviving, what freshness and Beauty, Gardens, Fields, Vineyards and Orchards receive from dew and rain falling on them, the like will God perform to his Vineyard, Christ to his Garden, and the plants therein, and that by the showers of his Grace and blessings, the droppings of his Word, and the pouring out of his Spirit. To this purpose is considerable what we read in Ezek. 47. 12. *By the River (issuing from the House of God, &c.) upon the bank thereof, on this side, and on the other side, shall grow Trees whose Leaf shall be for medicine, and shall not fade & neither shall the fruit (which shall be for meat) be consumed, but he will according to the Months, because their water is issued out of the Sanctuary.* Where it is most probable, that the Waters or River shadow forth the Dispensation of the Gospel, and of the Ordinances of Christ, on the effusion of spiritual blessings, Ezek. 34. 8. Joel 3. 18. And that the Trees represent the faithful that are planted in the Church of Christ, and enjoy the Ordinances. These spread their root by the waters, and the dew lies on their

their branch: yea, they are rooted in Christ the fountain of living waters, therefore their leaf shall not wither: For he hath promised, the water they receive from him, shall be in them *a Well of Water springing up into everlasting life*, John 4. 14. Where his Spirit and Grace are to be understood by water: which will make them *semper vivens*, alwayes green: *They shall never thirst*; that is, never see drought, never want, their water shall not fail; even that water of life, which can turn a soul that is like a dry and parched Heath into a Paradise. Hence Christ calls his Spouse *a Garden inclosed*, (made such by Grace, of a defect by nature) *a spring shut up*, and *a fountain sealed*, that is, well secured and preserved, pure and perennous, Cant. 4. 15. The righteous shall be *as a wellwatered Garden*, and *like a spring of water, whose waters fail not*. Like a Garden well accommodated, in which all things put forth, and are in their beauty and flourish, and may constantly maintain their verdure.

2. God hath promised to be *a Sun* to the righteous, *Psal. 84. 11.* and that to them (Christ) *the Sun of Righteousness shall arise*, Mal. 4. 2. to illuminate, enliven, rejoyce

rejoyce them : to impart to them his quickning heat and cheering light, his encouraging and refreshing influences, his powerful assistance, and the comforts of his presence : whereby life and vigour are infused into the soul, grace springs in the heart, and holiness flourisheth in the life. The mouth confesses God and is filled with his praises, the man walks more worthy of God. And as Vegetatives in the Spring, when the Sun approaches, sprout up, disclose and open themselves, and appear in their gayest colours : So all holy endowments, when God thus shines upon him, will shew themselves in the most lovely plight.

Use 1. If God have thus provided that his people may be green and flourishing, then let them look to it that they be so. Let them get the true and the liveliest colour of grace upon their spirits continually, and upon their whole demeanour. Which that you may be the more effectually induced to ; consider,

1. Hereby you will resemble Christ, who is called a *green tree*, Luke 23. 31. an *Olive-tree*, Rom. 11. 17. (as God calls himself a *green Fir-tree*, Hol. 14. 8.) his branches therefore must not be dry and withered,

wavered, then they will be unsuitable and uncomely, a disgrace and dishonour to him. As Christ is termed a *Righteous branch*, Jer. 23. 5. *A sprig from the root of Jesse, upon whom was the Spirit of Wisdom, Knowledge, and the fear of the Lord*, Isa. 11. 1, 2. And in whom he was glorified, John 17. 4. So it is prophesied of those that belong to him, that they shall be *Free of Righteousness*, and by their thriving and flourishing appear to be the planting of the Lord (or the branch of his planting, as it is Isa. 60. 21.) that he might be glorified, Isa. 61. 3. As Christ did alwayes those things that pleased his Father, John 8. 29. So Christians should walk worthy of the Lord to all pleasing, Col. 3. 10. He was *holy, harmless, undefiled, the light of the world*, and that not only by his Doctrine, but also by his example. So must you also be *holy as he is holy, blameless and harmless, the sons of God without rebuke, shining as lights in the midst of a crooked and perverse Nation*, Phil. 2. 15. Consider him who endured such contradiction of sinners against himself, lest you be weary and faint in your minds, Heb. 12. 3. Consider this Apostle and High Priest of our Profession, who came into the

the world that he might bear witness to the truth, and before *Pontius Pilate* witnessed a good confession: And that you may be like him, abide in the truth, and hold fast the profession of your faith without wavering.

2. As being green is an evidence both of a vegetative life, and of a spring estate, that the Tree both lives and grows; whereas being withered argues that it is dead, or wintered at least: So when Christians are green in their profession and practice, have the lustre of grace and holiness upon their spirits and wayes, then they declare plainly that they are alive to God, yea, that it is spring time with them, and that they grow in grace.

3. This will most beautifie and set you forth, as Trees are most spruce and fine, when arrayed and deckt with green leaves. How amiable and lovely doth a prudent, meek, humble, graceful managing of the conversation make many a man and woman upon whom nature hath bestowed little cost to make them fair or comely? That carriage which adorns the Gospel, will be your greatest ornament: that which becomes godliness

will be your comeliness. Such a deportment as God is most honoured by in the eyes of men will be your greatest honour. To suffer for well-doing and yet patiently to continue therein, and not change colour for all the weather-beating of persecution, is illustrious and glorious. If you suffer as Christians, and be reproached for the name of Christ, and endure it with meekness: *the Spirit of glory and of God resteth upon you*, 1 Pet. 2. 20, 21, 23. & 4. 14.

4. This will yield pleasure and delight both to God and man. For as green is a very pleasant colour to look on, delighting and recreating the eye, cherishing and strengthening the sight, wherefore those creatures which are the most common objects of the eye, as grass, hearbs, trees, are so framed as to be of that colour, as also is the *Emerald* that goodly and precious Stone, which so sweetly entertains the eye without ever glutting it: And for weak and sore eyes green is of all colours the most relieving and refreshing: So is a verdant and unfadeing, a lively and chearful profession and practice of Religion endued with the like qualities: for,

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1. It much takes and highly pleases the eye of Christ to look upon it, therefore he delights to be in his Garden and Vineyard, that he may see the Vine flourish, and the Pomegranats bud: that he may behold how the precious plants in his Nursery the Church do thrive, how green they look, how their graces sprout forth, as well as what good fruits they are bringing to maturity. His Church is his *Eden*, his Garden of pleasure: conversing in which makes him break forth into that exclamation, *How pleasant art thou, O Love, for delight!* Cant. 7. 6. The righteous Lord loveth righteousness, *His countenance doth behold the upright*, Psal. 11. 7. *He delighteth in his way*, Psal. 37. 23. *He takes pleasure in those that fear him*, Psal. 147. 11.

2. It is a delightful sight, a great refreshing and rejoycing to the eyes and hearts of the godly, as it was to *John* to find the Elect Ladies Children walking in truth, Epist. 2. 4. *New we live*, (that is, are much revived and cheared) *if ye stand fast in the faith*, said *Paul*, *Silvanus* and

Timotheus to the *Thessalonians*, for what thanks can we render to God for you, for all the joy wherewith we joy for your sakes before our God; namely, for your work of faith, and labour of love, and patience of hope: having become followers of us and of the Lord, having received the word in much affliction with joy of the Holy Ghost: so that we were ensamples to all that believe in Macedonia and Achaia, 1 *Thess.* 3. 8, 9. with *Chap.* 1. 2, 3, 6, 7. Hence the Apostle greatly desired to see them, that he might still have more pleasure in beholding so lovely and delighting objects, with the report of which at a distance he was so much affected, 1 *Thess.* 3. 6. All *David's* delight was (next to God) in the Saints, the excellent on the earth, *Psalms* 16. 3.

3. If any have an eye that is weak in discerning the beauty of holiness, and how to walk in the wayes of God; Or if any have a sore or evil eye at Gods people, yet spighting and maligning of them: to look much and often upon the greeness of their paths, the buddings of their
graces,

graces, the lovely hiew of their piety, may be a means to clear and strengthen the eye of the one, and to amend and cure that of the other ; which is often made sore by by being fixed only upon the unpleasing colour of the Saints infirmities (where any can be either spyed or fancied) and not at all upon that inoffensive and taking one of their piety and constancy. 1 Pet. 2. 15. *So is the will of God that with well-doing ye may put to silence the ignorance of foolish men ? v. 12. — that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation : and Chap. 3. 1, 2. Wives be in subjection to your own husbands, that if any obey not the Word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear. See also v. 16.*

5. If you would have that inheritance and crown of glory which fadeth not away when you dye, 1 Pet. 1. 4. and 5. 4. its both suitable and necessary that your pro-

profession and practice of Religion should not fade while you live, You must endure to the end that you may be saved. You must be faithful unto death, that you may receive a crown of life, *Rev. 2. 10.*

Look well then to your profession and demeanour, that both be such as whereby you may glorifie God, and be a joy yea an honour to the Saints with whom you live in communion: such as may cast a lustre upon the truths of God you maintain and the wayes of God you walk in: such as may in the eyes of all spectators render Religion lovely, yea and grace it self glorious.

Remember that the eyes of others are fixed on you, and rather on your *colour* than your *sap*. The men of the World look not so much What you are, as What you shew or seem to be. They frame their apprehensions of Religion by the gloss of your profession and carriage. If those be green and fresh, fair and amiable, it wins their approbation. But if they be sullyed, duskish, sad or withered, it is unpleasing and matter of offence.

Yet here take these *cautions* along with you.

1. Though you must be green, yet have a care

a care that you do not place all in colour or shew, as Hypocrites do, whose chief study and endeavour is to seem Religious and appear righteous in the eyes of others, rather than to be so in deed and truth; to have a name to live, rather than indeed to be alive to God. Our Saviour sets them out in their colours in *Matth.* 23. 25, 27, 28. They make clean the outside of the Cup and of the Platter, and are like to Sepulchres outwardly beautiful: but within they are full of hypocrisie and iniquity. All their care is to paint their outside, their words and looks and external behaviour with the colour of piety, that they may have a resemblance of those that are Godly. Like *Ezekiels* hearers, *Ezek.* 33. 31. they come and sit and hear as the people of God do, but they want sincerity and truth in the inward parts, to be what they seem: A hypocrite is but the voice and hiew, or face of a Christian, without his heart. He is in Christianity like a *Parrot* both for colour and speech; both look green and gay, and both can prattle and talk, but that is all. He hears Gods Word, but will not do it. He may shew much love with his mouth, but his heart goes after

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his Covetousness. He hath the colour, but wants the vigour of piety. He hath the form, but wants the power of Godliness. He hath the model of Religion, but not the life.

2. Joyn fatness and fruitfulness with your greenness. God hath put them all together, and you must not put them asunder. He promises all, and requires and expects all these together: And that in this order, first that you be fat in grace (and so fructifie) and then that you be green in shew, in profession and carriage. For this must follow, yea flow from the former: then your colour will be so deep and fixed as not to fade. Hypocrites begin at the wrong end; they first hang out the bush before there be any juice of the grape within. They are but like artificial Trees that are used for garnishing, which are green'd over, but have no life or sap within; or like painted posts, which stand upright, but have neither fruit nor root. If therefore you would approve your selves sincere, see that your leaves of profession issue from the sap of grace, and be accompanied with the fruits of righteousness.

3. Let not your *flourish* be above the rate of your *fruitfulness*, nor your shews exceed

exceed your substance. Look to it that you be as good and do as well as you would seem to be and do.

Use 11. Be carefull ever to keep your verdure when you have once got it. Take heed you do not change colour, nor lose your gloss; which may be done several wayes, of each of which you must beware, as

1. By backsliding and departure from the wayes of God, in which you have been illightened and walked, into those sinfull courses you have formerly eschewed. This will make you like dead branches cut off, cast forth and fit only for the fire, *Job. 15. 6. Jude v. 12.* Here the profession is quite withered and falls off, and such corruption follows, as makes a loathsome scent in Gods nostrills. *Heb. 10. 38. 2 Pet. 2. 20, 21, 22.*

2. By errors in opinion, which usually darken the profession and practice too, by keeping off that light of truth which else would cast a lustre thereon, when those that have been eminent professors desert the truths they held forth, how doth their former splendour wax dim and vanish? how strangely do they look? How sadly was part of the Churches of Perga-

mes and *Thystris* blasted with erroneous doctrines? *Rev.* 2. 14, 15, 20.

3. By dissembling your religion, profession or practice, or by denying any divine truth you are in your judgements convinced of, or deserting any way of God, of the rightness of which you are perswaded, for fear of men, and to avoid suffering or disgrace. When men are afraid or ashamed to walk in any truths or wayes of the Gospel, because they are distasted or oppugned, or they may be questioned for it. Christ professes he will be ashamed of such (as ill-looking, for cowardliness appales and deadens the looks, taking away the freshness and vigour thereof) before his Father and all his holy Angels, at the day of his glorious appearing. Even *Peter* began to lose his colour, when he denyed his Master, but he soon by repentance renewed it, and made it fresh again. Those among the Rulers had not attained the right complexion of Christianity, who believed on Christ, but because of the Pharisees did not confess him, lest they should be put out of the Synagogue, for they loved the praise of men more than the praise of God, *Job.* 12, 42, 43,

4. By

4. By leaving your former fervour and forwardness, growing more dull and flat in your spirits, cool in your affections, remiss in your duties, averse to, negligent of, slight in them. Which was the case of the Church of *Ephesus* who left her first love, Rev. 2. 4. and of *Sardis* who had a name that she lived, but was dead, Chap. 3. 1. and of *Laodicea*, who was luke-warm and neither cold nor hot, v. 16. such a decay was there of spiritual life and warmth, of stirring affection and zeal for God, his truths, service and glory in those Churches, as made their colour appear faint and much faded in the eyes of God.

5. By any sin allowed or indulged, by miscarriage, uncircumspect walking, especially by falling into any gross sin. For sin, as it defiles the soul in the sight of God; so, when it is visible, it blots the good name, and soyles and stains the profession in the eyes of men. It is a foul spot and blemish to a righteous man, it discolours him and makes him look unlike himself, which made *David* pray so earnestly to God, after his adultery and murder, to wash him thoroughly, to cleanse and purge him, to create a clean heart and renew a right

right spirit in him, and to restore to him the joy of his Salvation, that he might recover his right complexiō; that by the reviving of his grace and comfort he might look fair and fresh again.

Lusts allowed will be that to your souls which the *locusts* were to *Egypt*, a great plague, *Exod. 10. 15.* for as they ate up every green thing in the land, so will your lusts do in you; they will not, if you obey them, suffer you to be green and flourishing. Abstain therefore carefully from all sin, yea from the very appearance of evil.

6. By lumpish, dumpish sadness of spirit, by melancholy, heavy, dull, or too austere carriage ordinarily. Hereby a Christian looks rather *black* than *green*, or at best of a very dark and sad green, like Winter, not like spring or summer. He puts (as it were) *mourning weeds* upon Religion, as if to be Religious were the course to be dull, pensive, sad and never lightsome or pleasant more, and so renders it unamiable yea formidable to others, and brings up an ill report by this means of Religion and the wayes of God, which are indeed the springs of all true joy and comfort. *Psal. 138. 5. Thy shall sing in the wayes of the Lord.* For those wayes

wayes are wayes of pleasantness, Prov. 3. 17. The Kingdom of God is righteousness and peace and joy in the Holy Ghost, Rom. 14. 17. Hence the righteous are called upon to rejoyce, and that made their constant duty. Be glad in the Lord and rejoyce ye righteous, Psal. 32. 11. and 33. 1. Phil. 3. 1. Rejoyce evermore, 1 Thes. 5. 16. Rejoyce in the Lord alway: and again I say, rejoyce, Phil. 4. 4. Yea this is required of them in their tribulations, Jam. 1. 2. Count it all joy when ye fall into divers temptations. Matth. 5. 11, 12. Blessed are ye when men shall revile and persecute you, &c. Rejoyce and be exceeding glad: for great is your reward in Heaven. 1 Pet. 4. 13. Rejoyce in as much as ye are partakers of Christs sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. When Christians are of chearful Spirits in their ordinary course, and much more if they can be joyfull in tribulation, they are very amiable, adorn their profession, and commend their Religion to those that know them, and may draw others to speak well of and embrace it. Whereas a drooping and heavy carriage will discourage them from it. Many were added to the Churches of *Judea,*
Samaria,

Job 15. 11.

Samaritan, and Galilee when they walked in the fear of the Lord and in the comfort of the Holy Ghost, then they were not only edified but multiplied, Act. 9. 31. Christians should not let the consolations of God be small with them, who in giving his Son hath given them matter of everlasting consolation, 2 Thes. 2. 16. Which should be more studied, that thankfulness might be more promoted, which is a very becoming duty, Psal. 33. 1. and 147. 1. Praise ye the Lord : for it is good to sing praises unto our God : for it is pleasant and praise is comely. Practise it more and you shall have more comfort : And remember, that though Grace give the Righteous their colour, yet a holy cheerfulness sets on the ghost, and makes it much more pleasant.

If then you would keep your verdure, take heed it be neither withered by apostacy, blasted by error, spoiled by cowardise, faint and fading by remissness, soyl'd and stain'd by sin, dull'd and darken'd by sadness and melancholy.

If you find your colour any whit changed or decayed, endeavour with all speed to renew it. Take Christs direction to the Churches of Asia who had lost the freshness of theirs : Remember from

from whence you are fallen, and repent, and do your first works, Rev. 2. 5, 16. Be watchful, and strengthen the things which remain, that are ready to dye. Remember how you have received and heard, and hold fast, and be zealous, chap. 3. 2, 3, 19. Green (according to some) is a colour compounded of black and red. And if you would have a good dye, and be made green again, you may, by adding to the *sable of repentance* or meltings of the heart into sorrow for your sin, the *red of Christs blood* sprinkled thereon by faith. And if you would keep your verdure when you have it, take the following course, which is excellent to prevent discolouring and to maintain the righteous in a green and flourishing state.

1. Get store of the sap of grace, and to that end use the means before prescribed for the increase thereof. Then plants flourish most, when they most abound with sap. And the more *fatness of grace* the *branches* of the good Olive have, the more will they have of the *Oyle of gladness*.

2. *Get the life of faith*: get faith increased and strengthened, and exercise it constantly and vigorously. For hereby
you

- you will abide in Christ (yea, and he who is your life will abide in you; he will dwell in your hearts by faith in whom all fullness dwells) and that's the way to be in a flourishing as well as fruitful condition, *Joh. 15. 6.* For from him you may be furnished with all supplies requisite to maintain it: as, *with wisdom*
- 1 Cor. 1.* 30. both for the well understanding of the mysterie of salvation, and the truths you are to profess, and for the well managing of your practice: *with righteousness* to justifie you in the sight of God, and instate you in his favour: *with sanctification* to purifie you, and make your conversation holy and without blemish in the sight of men; *with redemption* to deliver you from evil, rescue you from all the enemies of your salvation, and preserve you to his heavenly Kingdom: *with strength*, to enable you to do and to endure all things God calls you to, *Phil. 4. 13.*
- 1st. 45. 14.* *2 Cor. 12. 9.* Thus may all your needs be supplied from him *who filleth all in all*, or, *with all things* requisite, *Eph. 1. 23.* if you live in the constant exercise of faith, whereby as you have a right to the benefits of Christ, so you shall have them conveyed into you, by which means

means your souls will be in a thriving state, and your conversations more amiable and comfortable. Jer. 17. 7, 8. *Blessed is the man that trusteth in the Lord; and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the River, and shall not see when heat cometh; but her leaf shall be green, and shall not be carefull in the year of droughts, neither shall cease from yielding fruit.* Which words though relating to that temporal prosperity which those that trusted in God and not in an arm of flesh for safety should enjoy, yet are as truly applicable to that spiritual prosperity that attends the life of faith, that flourishing condition which is consequent upon believing in Christ, and steadfast relying on his promises. Faith preserves from decaying, *through it you are kept unto salvation*; 1 Pet. 1. 5. The more strongly you believe, the more boldly and constantly will you profess, and the more exact and chearful will your demeanour be; the faster will you hold both truth, integrity and comfort. Hence you read of the *joy of faith*, *Psalm 1. 23.* and of those who *believing rejoiced with joy unspeakable*.

able and full of glory, 1 Pet. 1. 8.

3. Get warmth of Love to the truths and wayes of God, zeal for his glory, fervency in his service : The greater heat of holy affections there is in a Christian, the fresher and fairer he appears to discerning eyes.

4. Get the light of Gods favour, the shine of his face, the refreshings of his presence, the irradiations or manifestations of his love. This will make your colour more lightsome, your green more bright, and lively. Follow God with Davids request, Psal. 4. 6. *Lord lift thou up the light of thy countenance upon us.* And urge Christs promise in Joh. 14. 21, 23. *If a man love me, he will keep my words, and my Father will love him (and I will love him, and manifest my self to him, v. 21.) and we will come unto him and make our abode with him.* Look to your love and obedience, and then look up to God and you shall be illightned. To maintain close communion with him and to beware of whatever may interrupt it, is the way to be under his cheering beams. Consider that fullness of consolation which is in him, who is called the God of all comfort, and by the Psalmist,

his

his exceeding joy; and that he is able to Eph. 43. 4.
 make all comfort abound towards you,
 yea, and that when your condition is in
 outward respects most uncomfortable,
 2 Cor. 1. 4, 5, 7. who comforteth us in all
 our tribulations. For as the sufferings of
 Christ abound in us, so our consolation also
 aboundeth by Christ. And our hope of you
 is steadfast, knowing that as ye are partakers
 of the sufferings, so shall ye be also of the
 consolation. And chap. 7. 4. I am filled
 with comfort, I am exceeding joyfull in
 all our tribulations. Now the more com-
 fort the Saints have, the greater is their
 courage and undauntedness, the more
 their vigour and liveliness, the more of
 God appears in them, and this puts a sin-
 gular beauty, yea a glory upon them.
 195. Get the influence of the Spirit, as he
 is the spirit of truth, to lead you into all
 the truth that you are to hold forth in
 your profession and practice, to fill you
 with the knowledge of Gods will in all Col. 1. 9.
 wisdom and spiritual understanding, and
 to enable you earnestly to contend for
 the faith which was once delivered unto
 the Saints. As he is the spirit of Wisdom, Jude 3.
 to direct you how to negotiate all your
 spiritual affairs, how to carry in all con-
 ditions

Eph. 3. 16.
Col. 1. 11.
1 Pet. 4. 14.

ditions and improve all occurrences for spiritual advantage, and how to walk *duplex & dignus*, accurately and decently (as you are required, *Ephes. 5. 15. Rom. 13. 13.*) so as your carriage may have a grace and comeliness upon it, which is call'd walking in the spirit, *Gal. 5. 25. As he is the spirit of power*, to mortifie the deeds of the body, *Rom. 8. 13.* that you may not fulfill the lusts of the flesh: To strengthen you with might in the inner man as to all cheerfull continuance in well doing, so to all patience and long-suffering with joyfulness. *As he is a Comforter*, to make you know the things that are freely given you of God, *1 Cor. 2. 12.* To shed the love of God abroad in your hearts, to give you a refreshing sight, a sweet taste and relish thereof, *Rom. 5. 5. Ephes. 3. 19.* To bear witness with your spirit, that you are the children of God, and consequently heirs of God, and joynt heirs with Christ, *Rom. 8. 16, 17.* To clear up to you your sanctification, shining into your hearts and upon the work of grace which he hath wrought there, and thereby to give you assurance of your eternal salvation. And to press out the strength vertue and sweetness

sweetness of divine truths, promises, ordinances into your hearts, or enable you to suck out abundance of delight and solace from those breasts of consolations, *Rom. 15. 4. Isa 66. 11.*

6. Plead and rely on Gods promises, of putting his fear into your hearts, that you shall not depart from him, *Jer. 32. 40.* That he will confirm you to the end, that ye may be blameless in the day of our Lord Jesus Christ, *1 Cor. 1. 8, 9.* That you being planted in Gods house shall flourish in his Courts, *Psa 92. 13.* that you shall be green, *v. 14.* For God takes pleasure in the prosperity of his servants; and cannot but delight to make them thrive and flourish. *Mat. 6. 30.* If He so cloath the grafs (with its green coat) which to day is, and to morrow is cast into the Oven: shall he not much more cloath you, O ye of little faith? This is as true of the soul as of the body; in respect of grace as of nature. Will God cloath the grafs or Trees of the field with green: and will he not much more cloath the plants of his house with the verdure of his graces?

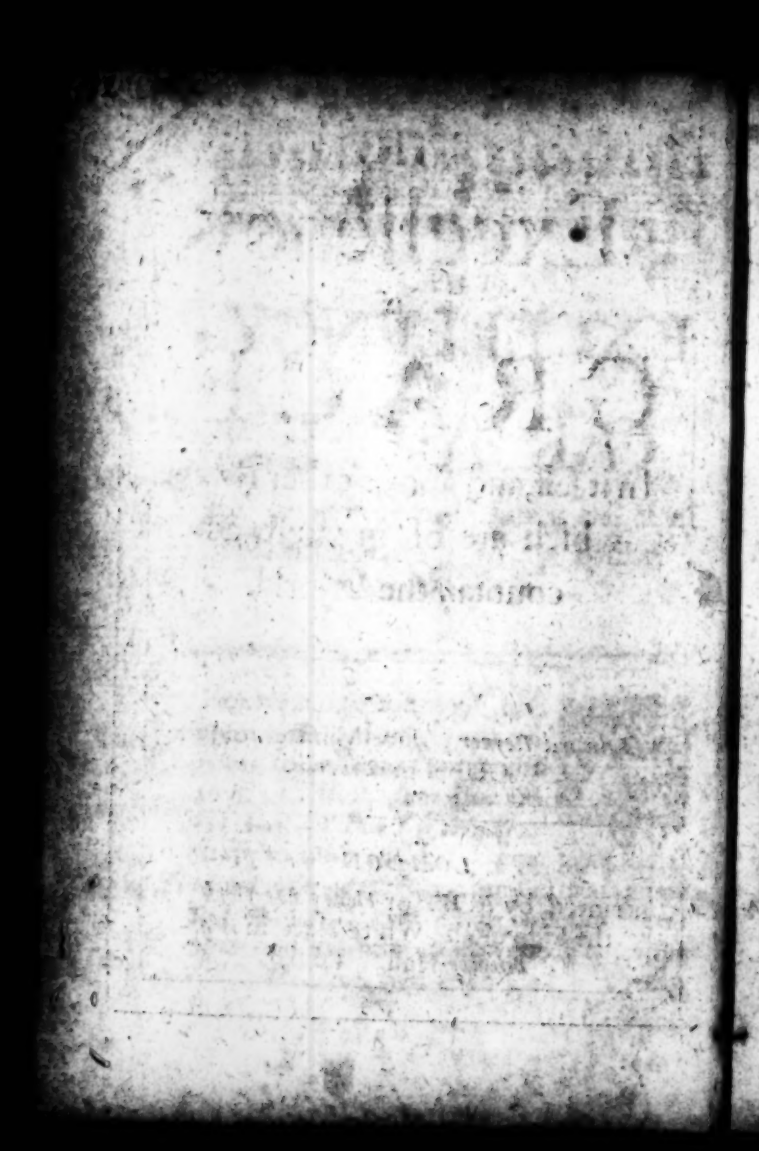
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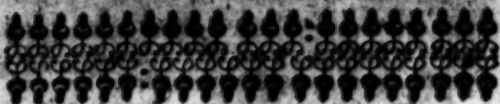
THE
Excellency
OF
GRACE,

In it self, and above other things
which are of greatest ac-
count in the World.

BY
Edward Reyner, late Minister of the
Gospel in *Lincoln*.

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THE
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As an Introduction hereunto,
let me premise, that many
things are mistaken for grace,
because they look like it, or
towards it; or have some re-
semblance, appearance, or colour of grace
upon them; and are several alterations
and Emendations in men, which fall
short of Renovation, and are not true
grace.

I will

I will instance in five Particulars: as,
1. *Natural Parts*; an acute Wit, pregnant Invention, retentive Memory, free Speech, and sweet Disposition.

2. *Moral Vertues*; Justice, Prudence, Fortitude, Temperance, Sobriety, Liberality, Civility, &c. which are a step higher than natural parts,

3. *Common Gifts* of the Spirit.

4. *Common Works* of the Spirit upon the soul.

5. *Outward Performances of Good*.

These three last I shall describe more largely than the two first, shewing what they are.

The *Common Gifts of the Spirit* are,

1. *The knowledge of God and Christ*, of the Law and Gospel, of a System of Divinity; Some attain to a great measure hereof, as the Hypocritical Jews, Rom. 2. 17, 18. Behold thou art called a Jew, and reatest in the Law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the Law; and many other Hypocrites and Apostates, as Judas and others, Titus 1. 16. They profess that they know God, but in works they deny him, being abominable and disobedient, &c.

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Such

Such may have *Illumination*; some Gospel-light in the things of God, *Heb. 6. 4.* as the foolish Virgins had Lamps and Light, but no oyl of grace; and so have many that fall away.

2. *Gifts of Expounding Scripture*, called prophesying, *Matth. 7. 22.* and other Church-gifts, *1 Cor. 12. 4. to 12.* enabling to teach others, as that Hypocritical Jew did, *Rom. 2. 19, 20.* And art confident that thou thy self art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, &c.

3. *Gifts of Discourse, Dispute, Utterance and Elocution.* A man may be *deftant*, that is not *de*.

Some have an excellent *varia*, or faculty of expressing their Brain-light, and are able to resolve doubts, answer cases, to comfort, edifie, instruct others (Judas had this) and to perform those by way of Gift, from the Light and ability the Holy Ghost giveth them.

4. *The Gifts of Prayer*; Hypocrites may and do excell therein.

5. *Gifts of Arts and Sciences, given*, For making curious works, as unto Bezaleel for the Tabernacles, *Exodus 31-3.*

For

For Government, as Prudence and Policy, as to *Saul*, 1 Sam. 11. 6. *And the spirit of God came upon Saul, &c.*

And to *David*, 1 Sam. 16. 13.

For Wars, as Strength, Fortitude, Courage, Martial skill. He teacheth mens hands to war, and fingers to fight.

Heroick Gifts for valiant achievements fit for a King and a Captain.

As to *David*, 1 Sam. 17. 34. &c. 49, 50. who overcame the Lion, the Bear, and *Goliath*.

To *Sampson*, Judg. 14. 5, 6.

The Holy Ghost is the Author of all Excellency in common gifts of Nature and Reason.

IV. *The Common Works of the Spirit* upon the soul, though they be the effects of an outward Call, and some beginnings of Spiritual Good, and have a Tendency in them thereto; yet they fall short of Grace and Renovation. They oft lye and dye and come to nothing. They go out as sparks of fire, and dry up as drops of water, without any real effect, or remaining Change produced thereby. They leave no more Impress of holiness, or newness upon the heart, than the Eagle doth of her flight in the air; or the Ship
101. of

of its way in the Sea, or the Serpent of his Tract upon a Rock.

The Spirits common works are,

1. *Conviction of Sin*, Legal Humiliation, horror of Conscience, Spirit of bondage, fear of Gods Judgements.

These may be without Evangelical Repentance, or a dram of Grace.

As *Felix's* trembling at the word, *Acts* 24. 27.

Judas's repenting, restoring and confessing, when he saw that Jesus was condemned, *Matth.* 27. 3.

Esa's bewayling the loss of his birthright with Tears, *Heb.* 12. 16. 17.

Pharaoh's confessing his sin, (*Exod.* 9. 27, 28.) to *Moses* and *Aaron*,

And *Saul* his sin to *Samuel*, *1 Sam.* 15. 24, 30. and his weeping to *David*, *1 Sam.* 24. 16.

Ahab's fasting, *1 Kings* 21. 27, 29. humbling himself.

2. *Persuasions to Good*, to embrace the Gospel, and Christianity; to come to Christ, and to follow him for a season, as many of his Disciples did, who afterwards went back and walked no more with him, *John* 6. 66. King *Agrippa* was perswaded almost by *Paul*, to become a Christian, *Acts* 26. 28.

3. Good

3. *Good Motions* wrought in the will or some religious affections in duties, &c. When upon the understanding of Threatnings or Promises, the will is touched with some affections to those things they speak of, as those which are naturally hurtful or beneficial to it. Hypocrites may affect holy duties as suitable to their ends and hopes, though not as to their frame and disposition. They may have,
 1. *Joy in bearing* the Word preached, as the Stony Ground that had not root, and fell away in Time of persecution, *Matth. 13. 20.*

And in the Ministry of godly Preachers, as *Ezekiels* bearers did in his, he was like a pleasant and well tuned Instrument to them, *Chap. 33. 31.* *Herod* heard *John* gladly, and revered his person even for his piety, because he was a good man, *Mark 6. 20.* *Johns* Hearers rejoiced for a season in his light and Ministry, yet after fell away, *John 5. 35.*

This is to taste the good word of God, and relish some sweetness in it, which those may attain unto that fall away, *Heb. 6. 5.* How much are many affected at a Sermon, that are not effectually converted thereby.

And Joy in Meditation of divine things; as of the Joyes of Heaven, the felicity and glory that is there (or in hearing the same described in a particular manner, *Heb. 6. 4, 5.*) For the contemplation of every Truth, brings with it naturally a delectation, such as Philosophers find in their Studies, and the more eminent the Truth is, no wonder if the delectation be greater.

Direct is
Heb. 6.

2. *Desires after Good*: as Balaam had to dye the death of the righteous. Some think that he understood, and was affected with the Doctrine of the Resurrection, and of Eternal Life, *Numb. 23. 10.* An Hypocrite in Contemplation of the Saints blessedness in Heaven, may be taken with admiration of it, and have a natural desire after it, as Balaam had; when upon such a speculation he desired to dye the death of the righteous, and that his last end might be like his; yet he loved the wages of unrighteousness.

3. *Sorrow for the sufferings or miseries of others*; as for the Passion of Christ, or other sad Tragedies and Stories described in the Scriptures; Some will weep when they hear or read them, who ne-

ver

ver wept kindly for their own sin.

4. Fear, at the hearing of what horror is in Hell, and in a bad Conscience.

4. Common work of the Spirit upon the soul is *Faith*, to give assent to the Word of God and the Doctrine of the Gospel as true; or to believe the letter of the Scripture, whether Histories or Doctrines expressed therein.

Dist.

Some understand this to be a taste of the Heavenly Gift of justifying faith, *Heb. 6. 4.* because it is a good degree towards it.

Some call this Historical Faith from the object of it; and Temporary Faith from the end or issue of it, because it holds not out to the End, but fails in time of Tentation.

The Stony Ground which received the Word with joy, for a time believed, *Luke 8. 13.* Many Hypocrites and Reprobates being illighted and convinced of the Truths of the Word, may yield a general Assent unto it for a Time.

Such a faith had *Simon* the Sorcerer, who also believed (the Apostle preaching and was baptized) even while he was in the gall of bitterness and bond of iniquity. *Peter* perceived it, *Act. 8. 13.* with 13.

Such

Such a faith in Christ had many of the Chief Rulers, who because of the Pharisees did not confess him, lest they should be put out of the Synagogue, for they loved the praise of men, &c. *John* 12. 42, 43.

5. Is *partial Obedience and Reformation* (as Effects or Consequents of the former particulars) to amend things amiss, or eichue some evil, and to do some good; as a fruit of the Gospel, and the Ministry and knowledge of it. Thus *Herod* did many things when he heard *John*, *Mark* 6. 20. and many by that superficial knowledge they have of the Gospel, and of Jesus Christ, escape not only gross sins, but some that are comparatively small in respect of others, the pollutions of the world, who afterwards are again entangled therein and overcome, whose latter end is worse than the beginning, *2 Pet.* 2. 20, 21, 22.

The *five foolish Virgins* were Virgins, *March 25.* not Harlots, free from gross sin, though they wanted Wisdom and Oyl of grace. The Word of God though not permanent in many, yet as transient, or passing through them, may cleanse them from gross sins as water doth filth.

N running.

running through a Seive.

V. *Outward performances of Good* : as
1. Of *Piety* or holy duties ; forms of God-
liness, wherein a Naturalist, a Formalist,
a Hypocrite may go far without the pow-
er of it. And particularly,

1. *Prayer* : which the hypocritical *Pha-
risees* used much and oft, in their way,
Matth. 6. 5. to be seen of Men: and the
Jews in their distress, yet their prayers
were but flatteries of God, *Psal.* 78.
34, 36. Many a Hypocrite keeps a con-
stant course in prayer.

To which I may add Fasting.

Isa. 58. 3.

The Pharisees fasted oft, *Luke* 18. 12.
The Jews kept a solemn Fast constantly
four times a year, *Zech.* 7. 5. with 8. 19.
Of whom God demands whether at those
fasts even for seventy years they at all
fasted to him.

2. *Hearing the Word*, as the *Jews* did,
waiting on God in the way of his Ord-
nances, *Isa.* 58. 2.

3. *Receiving the Sacraments*. *Judas*
eat the Pascheover with Christ and his
Apostles, if he did not partake of the
Lords Supper. *Simon Magnus* was baptised,
that great Seducer of the people, even
when he was in the gall of bitterness, &c.

ABJ

Acts 8. 12, 13, &c. He had the visible Baptism, but wanted the invisible washing: some are most for them, who are least fit for them.

4. *Communion of Saints*, joyning themselves to the Society, and living in fellowship with them: as *Judas* did with the other Apostles in Christs family: and the five foolish Virgins associated with the wise, and were not discerned by them, till the Gate was shut. *Simon Magnus* continued with *Philip*, *Acts* 8. 12. *Demas* with *Paul*, yet forsook him afterwards, and turned worldling, *2 Tim.* 4. 10.

5. *Observation of the Sabbath*. The Hypocritical *Jews* were strict herein: See *Luke* 13. 14, 15. *John* 5. 10.

2. *Outward Acts of Justice*; in doing right, seen in the Hypocritical Pharisee who seemed to make conscience of sything Mint and Rue, the least Hearbs that grow in his Garden, *Luke* 11. 41.

And of paying Tythes of all he possessed, *Cap.* 18. 12.

And in restoring or confessing at least, when men have done others wrong, or in making some satisfaction, as *Saul* did to *David*, *1 Sam.* 24. 16, 17, 18. — *thou art more righteous then I* — *I have re-*

warded the evil, wherefore the Lord reward the good, ver. 19. — And I have sinned, return my Son David, for I will no more do thee harm, 1 Sam. 26. 21.

3. *Outward Acts of Mercy* ; The Hypocritical Pharisees gave Alms in Synagogues, and in the Street, to have glory of men, *Matth. 6. 2.*

Now that these fore-mentioned endowments and performances come short of the truth of sanctifying and saving grace, will be made evident, by comparing them with it, both as to its nature and properties, which shall be performed in the ensuing particulars, which will shew the difference between them, and by how much grace hath the preheminance.

The Excellency of Grace appears in six particulars.

1. In the Nature.
2. In the Causes or Root.
3. In the Effects or Fruits.
4. In the Subject.
5. In the Duration.
6. In the Beauty and Glory of it.

1. The Excellency of Grace appears in the Nature of it, and in the Manner how it is wrought.

Grace is the supernatural Image of God, 1. In which *Adam* was created, and we in him (as being in his Loins) but he lost it, both for himself and all his posterity, by his Transgression, he being the Common Parent of us all.

2. To which we are renewed in knowledge, righteousness and true holiness, by regeneration, *Col. 3. 10.*

3. By which we are made new Creatures in Christ, *2 Cor. 5. 17.* and spiritual, *1 Cor. 2. 15.* and partakers of the Divine Nature, *2 Pet. 1. 4.* Hereby Christ is formed in us, and we are made Conformable to him.

As Reason makes a Man, so Grace makes a Christian; and gives him his specific Being as he is a Christian; as it did Paul, *1 Cor. 15. 10.* By the Grace of God (saith he) I am, that I am.

Grace is the Renovation of our Natures, which God worketh in us, not by Extraction, or drawing good qualities out of the soul, as if they were seminal-ly there before, as if Seeds of Grace as well as of Sin were in us by Nature; but

by Infusion of a new Principle into the soul, which illightens the mind, changeth the inward frame or disposition of the Heart or Will, and reforms the life. This Principle of Grace is infused into the soul by the effectual operation of the Spirit of God, and the Word (ordinarily) at the Conversion or Regeneration of a sinner, *John 3. 5, 6. James 1. 18.*

Man is the subject thereof, capable as he is rational; but resisting to it, as by reason of inherent corruption; and passive in the first act of Conversion, because he is dead in trespasses and sins, *Eph. 2. 1.* and hath no spiritual life or strength; and acts no further therein, than he is acted. *It is God that worketh in us both to will and to do, Phil. 2. 13.*

— *primum velle & primum operari.*

Turn thou me, saith Ephraim, Jer. 31. 18. and I shall be turned. Nohe are able to turn themselves, to repent and return to God, without Gods grace, power and help, not from backsliding after Conversion, much less from their Apostacy in Adam, at their first Conversion to God.

Quest. When Tenders of Grace and Spiritual Life are made to all, why do some receive, and others refuse the same?

Ans.

Ans. Gods Elect embrace offers of grace and Christ, and turn to God, because they will do it; and are renewed, because they are willing to be renewed. This Act of their will is not by Nature, but as they are acted and biased by Gods Spirit and grace, which doth not force the Act or Consent of the will, but alters the inward disposition or inclination of it effectually.

The wicked are not converted or renewed, because they will not turn to God, they will not be renewed: they reject the Tender of Grace, and resist the Spirit of Regeneration.

This Refusal is the proper Act of their will, proceeding from inherent pravity, or the Natural Disposition of it to sin.

Herein grace excells Moral Vertues and Common Gifts; *scil.* In the Nature of it, and the Manner how it is wrought; for these are but the Natural Image of God in men; of a lower and more ordinary stamp or kind, than the supernatural Image of God, or the Divine Nature, is.

These are acquired (ordinarily) by Education, Exercise, Industry, Observation, Example.

N4

They

They are indeed Excellencies and great Improvements of Nature : but Nature after the greatest Improvements of it, is but Nature still, until it be supernaturally renewed, & can make a man no more than a natural man, as opposed to a spiritual man or regenerate : and *the Natural man receiveth not the things of the Spirit of God, for they are foolishness to him, &c.* 1 Cor. 2. 14, 15.

These cannot bow, encline, or raise the will to receive the offers of Christ, Grace and Spirit, when made to it in the Gospel.

II. The Excellency of Grace appears in or by the *Root, or Fountain*, from whence Saving Grace doth originally grow, or flow into the soul, which is double, *scil.*

- § 1. Gods special Love.
- § 2. Union with Christ.

1. Out of Gods *special love, favour, free grace*, and the good pleasure of his Will to his Elect, as the proeguminal or inward moving Cause thereof, Ephes. 2. 4, 5, 7. *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickned us together*

ther with, &c. See also, Phil. 2. 13. 2 Theff. 1. 11. Titus 3. 4, 5. *After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost. Paul collected Christs special love to him from his working faith in him, to live upon him, Gal. 2. 20. I live by the faith of the Son of God, who loved me, &c.*

2. From the souls By the Spirit.
Union with Christ, Through Faith.

Whereby a soul being engrafted into Christ as its Vine, *John 15. 1, 2.* and incorporated into him, as its Head, and married to him as its Husband, *Ephes. 5. 23, 24.* and joyned to him as its fountain, receives grace from Christ, as the Branch doth sap from the Root: as the Members do Sense and Motion from the Heads; as the Wife doth nourishing and cherishing, *Ephes. 5. 29.* and a Joynture from her Husband; as Pipes and Channels do water from a Fountain.

For in Christ all fatness of grace is laid up, even for us. *Col. 1. 19. & 2, 3.* And
of

II. *The Cave, or Root, or Fountain of Grace.*

of his fulness we receive grace for grace, John 1. 16. that is, the beginning, increase and perfection of Grace.

Reception of grace is communion with Christ in his holiness, or the stamp and Impress of Christ upon the soul; whereby Christ is made unto us of God, Sanctification, 1 Cor. 1. 30. and Union with Christ is the ground of this communion; therefore it is said-----of him are ye in Christ Jesus, &c.

Pauls usual Close of his Epistles, *The Grace of our Lord Jesus Christ be with you, &c.* Rom. 16. 24. 2 Cor. 13. 14. Gal. 6. 18. and in divers others, shews Christ to be the Author and Donor of all grace; the Spring from whence, and the Conduit by whom all grace is derived and conveyed unto all believers; by the Fathers good pleasure and designment.

But Common Gifts, &c. God bestows upon men out of his common goodness, and sometimes for the benefit of others, rather than of themselves. Hence they are given to all, therefore they do not distinguish the Elect from the Reprobates. No man knows special love or hatred by these.

These flow from a lower spring than
Union

Union with Christ; and do not either presuppose, or infer it necessarily. A man may have them in a great measure, and yet be out of Christ, (or without Christ) a stranger, yea, an enemy to Christ.

III. The Excellency of Grace appears in the *Effects or fruits* thereof, which are those that follow.

I. Grace *illightneth and quickneth* the soul from the darkness and death of sin to the light and life of righteousness, *Acts* 26. 18. *Ephes.* 5. 8, 14. *Ephes.* 2. 1, 5. *Rom.* 8. 10.

Grace is a beam of Divine Light sent down from God the Father of Light; and from Christ the Sun of Righteousness (*Mal.* 4. 2.) into the soul: which lights the Candle of our Spirits (*Prov.* 20. 27.) that was put out by the Fall: and sets up such a light within us, which the shadow of death cannot damp or darken. Grace makes us children of light and of the day, *1 Thess.* 5. 5. It is the Ray of the Day-Star (Christ) arising in our hearts, *2 Pet.* 1. 19. Grace is Sun-shine in the soul. Grace dispelleth the shadows and darkness of Sin, ignorance, &c.

Grace is a Seed or Principle of spiritual

tual life in the soul, 1 *John* 3. 9. it is, as it were, the soul of the soul, which doth give the *Esse, vivere & operari* of Christianity to it.

Grace is the fruits of Christs resurrection in us, *Col.* 2. 12, 13, and the likeness thereof, into which we are planted by an Emanation of a vivifical vertue into us from him, *Rom.* 6. 5. Hence we are said to be begotten again by the resurrection of Jesus Christ from the dead unto a lively hope, 1 *Pet.* 1. 3.

Grace is the water of life, which Christ the fountain of living water gives in to our souls, *John* 4. 10, 14.

It is a vital Ligament, which tyeth us as Members to Christ as our head. None can say with *Paul* in *Gal.* 2. 20. *I live, or Christ liveth in me*, but *by the grace of God.*

Common Gifts and Moral Vertues adorn a man, as Flowers do a dead body that is stuck with them, which make it to smell well, but not to live at all. So these may sweeten a natural man, but cannot quicken him; they may elevate or raise him to Civil and Moral actions; or to spiritual performances in the matter of them, as to preach, pray, discourse
of

of the things of God, &c.

But these leave the soul in *Hades*, under the power of spiritual death, or dead in trespasses and sins, and a stranger to the life of God; dead to all actions spiritual as to manner and end; and in much spiritual darkness.

Men may flourish in gifts and parts, and yet be dead while they live: and have not a seed or spark of spiritual life in them. These are but like Candles lighted; or though they appear as Stars, yet all the shine of them, cannot make a man a child of light, or a child of the day; but leave him to be a child of the night and of darkness, *1 Thess. 5. 5.*

Counterfeit graces, as simulated Sanctity, feigned Humility, pretended zeal, mercenary Love, presumptuous Hope, vain-glorious Charity, self-ended Unblameableness, partial Obedience, heartless performance of duties.

These may give a Hypocrite the colour, but not the life; the paint, but not the right complexion, much less the pulse of a true Christian, a vizard of profession, and carcass of devotion, without heat or life of spiritual affection.

These may make up a lifeless picture of a Professor,

Professor, who hath the form without the power of godliness, the shew without the substance. For *esse videatur*, is the Essence of a Hypocrite.

2. Effect, *Grace resists*, and by degrees *mortifieth sin in us*: all sin, one as well as another: Sin in *heart* as in *life*; in the *root* as well as in the *branch* or *bud*; lust in the conception, as sin in the birth, or production of it; in the first motions of it within, and in all Tentations to it and Occasions of it from without; in the appearance or shew, as in the Entity or Substance of it, such as it hath. And all this out of pure and perfect hatred of sin, as it is sin, and most opposite to the will and Law, Holiness and Glory of God; and to the regenerate part in us.

For Grace and Sin are Contraries. Hence comes the Combate between the Flesh and the Spirit, *Gal. 5. 17.* between the Law in the Members, and of the mind, *Rom. 7. 23.* There may be a Lust or strife between the Dictates of Conscience and corruption, without true grace, upon Gods Command prohibiting sin, or Gods Judgments punishing it: But this Conflict between Sin and Grace, Renovation and Corruption of Nature is in the

the same faculty; or in the will renewed against corrupt inclinations cohabiting, but not reigning and predominant: as between humility and pride, patience and passion, contentation and covetousness, chastity and uncleanness, sincerity and hypocrisie, &c. as a Duel fought hand to hand.

This skirmish with sin is proper to Grace as the chief Antagonist of it in the soul, which is at deadly feud and variance with it.

Grace as truly and really resists sin as light expels darkness, as fire fights against water, or heat against cold; or as a man strikes, stabs or kills his enemy.

Grace not only cuts off the bough of sin in the life, but layes the Axe of Mortification to the Root of Corruption in the heart.

Grace makes it a souls daily exercise, to live in war with sin, and at peace with God.

Common Gifts and moral Vertues may discover and restrain corruption, or keep it in, that it break not out into the life; but they cannot kill or mortifie Sin in men. They may lop off the Branches of Sin in the Life; but not eradicate it, or pluck

pluck it up by the Root in the heart ; *dam* fin in, but not *drie* it up, nor drive it out ; *chain* up the wolf, but cannot *kill* it : they may *skin* over the Sores of Corruption, but not *beal* them to the bottom, nor remove the causes of them.

Sin may break out again, for all the Grace of Restraint or common Gifts which men have : and be as a Wolf, when got loose : or like a Sow (that hath been shut up in a fair Medow of Morality and Civility) which returns to her wallowing in the Mire.

It is above the spear of the Activity of Common Gifts, to set the Heart in detestation against all and every Sin and as it is Sin. But they suffer men to retain and harbour in their bosomes, a secret love or liking of some sins especially, which are most suitable to their Natures. Yet they dare not live, nor allow themselves in the open practice of them for fear of shame, disgrace or punishment : As one may be afraid to take up a coal, not so much because it blacks, but burns, and is too hot to hold : so are many of sin.

3d. Effect, Grace *sanctifieth* us throughout, or wholly in every part, *1 Thes. 5. 23.* according to the Measure of

of it received; though not perfectly here in respect of degrees.

Grace transforms or metamorphoseth a sinner into a Saint; It makes us truly, really and spiritually holy; both inwardly and outwardly; it worketh a change in the *heart*, and a reformation in the *life*. It is a new-moulding of us into our Fathers Image, and Saviours likeness (as I shewed before) It causeth old things in us (our old frame or bias of spirit, and our old course of life) to pass away; and all things to become new, 2 Cor. 5. 17. to wit, our disposition of Conversation.

Grace makes both the Tree good (our hearts) and the fruit good, our lives, Matth. 7. 14, 18. Hence *the Tree is known by his fruit*.

Grace sanctifies both our *Persons*, and our *Gifts*: them to us, and us to our works; to make us more useful and serviceable by them.

Grace makes us as careful to cleanse our hearts as our hands, *Jam.* 4. 8. and our selves from all pollutions of spirit as well as of flesh, 2 Cor. 7. 1. Grace causeth the Eye to water at the very Motives of Sin, to weep them out of the soul.

Matth. 23.
27, 28.

Common Gifts and moral Vertues may make a man to be outwardly reformed, and unblameable ; to appear righteous before men : and carefull to make clean the outside of the cup and of the Platter ; and seemingly Saint-like : but not to be inwardly renewed, refined, cleansed, holy, pure in heart, not gracious in the sight of God, though they may be pure in their own eyes, Prov. 30. 12. *There is a Generation that are pure in their own eyes, and yet is not washed from their filthiness.*

Civil Honesty is a fair Outside that may be consistent with a foul inside ; as the Paint of a Sepulchre without, with dead mens bones and rottenness within. Civility grows many times in Nature's garden, that hath not in it one Herb of grace.

An old Heart covered over meerly with Civility, is but like an old Man clad with new Cloaths, which cannot make him young again : or like an old rotten Poste painted or gilt over, that can never make it sound, or heart of Oake.

Common abilities may make the *fruits* of mens Actions or performances good in their lives (that is, instrumental through)

through Gods blessing for the benefit of others) but cannot make the Tree or root of their Affections good in themselves. They may make them *Trees of knowledge* unto others; but not *Trees of Life* in and to themselves.

4th. Effect. Grace is very *active*, *operative* and *efficacious*, it is not in vain where it is: it made *Paul labour more abundantly than they all*, 1 Cor. 15. 10. *If these things* (that is the Grace of the Spirit) *be in you and abound*, saith Peter, *they make you, that ye shall neither be barren nor unfruitfull* (but actuous and fructuous) *in the knowledge of Christ*.

2 Pet. 1.
5, 6, 7, 8,

Hence it is, that *faith* (that Radical Grace) is said to be *Living*, Rom. 1. 17. The just liveth by faith; and *working*, therefore we read of the works of faith, 1 Thes. 1. 3. and *walking*: we walk by faith, 1 Cor. 5. 7. *Love* is said to be *Labourious*. Heb. 6. 10. and *Hope* to be *lively*, 1 Pet. 1. 3. and *patient*, 1 Thes. 1. 3. and *Wisdom* (that is from above) to be full of mercy and good fruits, Jam. 3. 17.

What God doth for us, or makes us to do, is by his Grace in us. Grace in the heart, is like the heart in the body, a fountain of Motion to the whole Man:

O 2

like

Ezek. 1. like the Spirit in the Wheels in *Ezekiel's* vision : Like the *Primum Mobile* among the Sphears ; or the Spring in the Watch that sets all the Wheels on going. Grace is a holy inclination to suitable Action. It is to the Soul as a bias to the bowle, or bent to the bow. It causeth promptitude and rectitude ; or makes us ready to every good work, *Titus 3. 1.* Grace Files and Oiles all the Wheels (or faculties) of the Soul, to move smoothly, and swiftly.

Grace makes us abundant in the Works
Col. 3. 10. of the Lord, *1 Cor. 15. 58.* and fruitfull in all well-doing, and full of good works, as *Dorcas* was, *Act. 9. 36.*

And to have respect to all Gods Com-
Psal. 119. mandements as *David* had to the first Ta-
6. ble and the Duties of it first and most, and to the second Table and the Duties of it next, but for the first, and as flowing from the first.

Common Gifts though they make men more able every way to do Service, yet they suffer them many times to be idle : to lap up their Talents in Napkins, to smother them : as some men of great and excellent parts do ; who are like Graves to their Gifts, to bury them in ; and like
Droues

Drones in their Hives, or places where they live, they do little or no good.

Moral Vertues make men respect the second Table, and duties of it only, or chiefly, and neglect the first Table: Common Gifts suffer men to be partial in Gods Law, what to do, or leave undone, as they please.

5th. Effect, Grace not only excites us to activity and diligence,

But guides us to all

- 1. From pure Principles.
- 2. For high and holy ends.
- 3. In a right manner.

1. From pure Principles: as a good Conscience, to wit, of our duty, and love both to God and man; out of a pure heart, and of faith unfeigned; in God for his assistance, acceptance and blessing; by the help of the spirit in Christs strength, (not in its own) acting and enlarging the soul.

1 Tim. 1.

Phil. 4. 13.
1 Cor. 3. 1.

Hence we are said to bear fruit in Christ, *Jab. 15. 2, 4, 5.* and all our fruit is said to be found from him, *Hos. 14. 8.* because Christ strengtheneth us by his spirit to bring it forth.

2. For high and holy ends, and Objects as the Glory of God above all, and the best

1 Cor. 10.
31.

Good : as to promote the spiritual and eternal welfare of Souls, our own and others ; the Truth and Cause of God, the Kingdom of Christ, pure and holy Worship, the power of Godliness.

To oppose sin in judgement, as Errors, Heresies, &c. and sin in practice as all licentiousness and profaneness ; and Satan and Antichrist, and their Agents, or Instruments, and all their designs.

3. To act in a right manner. Grace makes men have as much respect to the manner as to the matter of their duties ; to do *Omnia bene* as *omne bonum*, all things well, in due mode and order, *scil.* holily, humbly, sincerely, affectionately, faithfully, &c. as it was said of Christ, *He hath done all things well.* Grace disposeth the soul to carry continually, and to do all its duties and works as before the Lord, as in his sight and presence ; so as to please God, and be accepted with him, and to approve it self to God in all things ; to make him a witness of all his wayes. So did David, 2 Sam. 6. 10, 21. and Paul, 1 Thes. 2. 4. see Col. 1. 10. Heb. 12. 28.

Moral vertues as they act but in humane strength and are conversant about outward things, so they aim but at humane ends ;

ends; they can rise no higher, for their Principles can reach no further.

Common Gifts suffer men to act from poor *low Principles*, and for such like *Ends*, that is,

1. *From self*; in their own strength only, or in the strength of parts or gifts received.

2. *For self*, or self-ends chiefly, as their own praise, profit, preferment, or advantage some way in the world.

Hence, Many that are full, richly replenished with Common Gifts, are but Empty Vines, bringing forth fruit to themselves, *Hosea 10. 1.*

They suffer men to be careless, and about the manner of their duties especially, in respect of the Intrinsic part thereof, or of the posture of their Spirits, or actings of their hearts therein; and to rest in the outward shell, bark or form, without the inward power, pith, or marrow, and kernel of performances, to take up in empty formalities without spiritual fervency and Gospel regularity. They let men carry and act so, as before men, and to please men principally, more than God, as the Pharisees did, *Mat. 6. 1. 5.* who did all to be seen of men.

6th Effect, *Grace disposes* the soul not only to do, but also *to suffer*, according to the will of God (1 Pet. 4. 19.) even all afflictions that befall us here, especially for Christ, or the Gospel, or Righteousness sake. Grace is a principle of Passion, as well as of Action, and helps us to suffer well (as to do well) to bear afflictions.

1. *Confidently* in God for his presence and power in them, a holy use and happy issue out of them, without despondency, fainting, or sinking, 2 Cor. 4. 16, 17. *Therefore we faint not*, saith Paul, because we believe.

2. *Patiently*, With quiet submission, without murmuring or complaining. Paul, Silvanus and Timotheus gloried in the
 1 Thes. 1. 4. *Thessalonians*, in the Churches of God, for their patience and faith in all their persecutions and tribulations which they endured. The Saints' graces, especially faith and patience, are tryed and exercised by afflictions, as Gold in the fire: and the
 Rev 13. 10 Saints are supported by them in afflictions, which cannot be born without these graces, no more than a burden without a back or shoulder.

3. *Joyfully*: Without grieving, as the

the Apostles bore their beating and shame: and the *Hebrews* the spoyling of their goods: and *Paul* his sufferings for the *Coleffians*. Grace helps us to take pleasure in infirmities, reproaches, necessities, persecutions for Christs sake, *2 Cor. 12. 10.* yea, to glory in tribulations, *Rom. 5. 3.*

Acts 5. 40.

41.

Heb. 10.

34.

Col. 1. 24.

4. *Boldly*: without fear or shame. Thus *Paul* endured the afflictions of the Gospel, *2 Tim. 1. 12.* This was his earnest Expectation and Hope, that in nothing he should be ashamed, but that with all boldness Christ should be magnified in his body, whether by life or by death; that he should be abashed, dejected, or discouraged in nothing that his Enemies could do, or he suffer from them for Christ.

Grace makes both men and women couragious, undaunted, insuperable in their sufferings for a good God, a good Cause, and a good Conscience: as it did *Moses*, to refuse to be called the Son of *Pharaohs* daughter; to forsake *Egypt*, and not to fear the wrath of the King: and *Paul*, not to be moved, though bonds and afflictions waited for him: but to be ready not to be bound only, but also to dye

Heb. 11.

24. 29.

Act. 10. 24.

Cap. 21.

13.

at

at *Jerusalem* for the Name of the Lord Jesus.

Grace made *Esther* resolve, *I will go in unto the King, which is not according to the Law, and if I perish, I perish*, *Esther* 4. 16, and *Priscilla* (as well as *Aquila* her Husband) willing and bold to lay down her own neck for *Pauls* life, *Rom.* 16. 3, 4.

The courage of the holy Martyrs, and of Heroick *Luther* (who would go to *Worms*, if he knew that there were as many Devils there, as Tiles on the Houses) caused by the Grace and Spirit of God in them, was admirable.

5. *Sincerely*: Grace causeth us to chuse affliction rather than sin; as it did *Joseph* to leave his Garment in his Mistress's hand, and to lose his liberty and be put in Prison, before he would lye with his Mistress, or do that great wickedness, and sin against God, *Gen.* 39. 9, 10, &c. and *Moses* to chuse rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season, *Heb.* 11. 25. and the *three Children* to choose rather to be cast into *Nebuchadnezzars* burning fiery Fornace, than worship his Golden Image: and *Daniel* to be cast into the Den of Lions, rather than not to pray and give thanks

Deu 3. 18.

Dan. 6.

thanks before his God, as he had wont.
Ester chose to perish her self, rather than
 not seek to save the lives of her people.

6. *Constantly* : Grace helps us to endure
 afflictions, and hold out even to the end,
 and to be faithful (in suffering as well as
 in doing) unto death, *Rev.* 2. 10.

We have great need of Grace in suffer-
 ing Conditions, to make us wise as Ser-
 pents, *Matth.* 10. 16, 17. as *David* was,
1 Sam. 18. 29, 30. Innocent as Doves;
 as *Daniel* was, *Dan.* 6. 22. Meek as Lambs,
 as *Moses*, *Numb.* 12. 3. Bold as Lions, as
 the righteous are, *Prov.* 28. 1.

To make us sinless, harmless and blame-
 less in all our sufferings as *Christ* was,
1 Pet. 2. 21, 22, 23. That we do no evil
 in suffering evils; but commit the keep-
 ing of our souls to God therein in well-
 doing, *1 Pet.* 4. 19.

To make us shine as lights even in our Phil. 2. 15
 dark conditions by the lustre and splen-
 dour of our graces exercised therein.

Common Gifts are Principles of doing,
 rather than of suffering, and makes men
 wave the Cross to save themselves here,
 though they lose the Crown hereafter.

See this in many of *Christ's* followers
 who fell from *Christ* to fly the Cross.

Judas

Judas feasting suffering, made provision for himself at such a time as that.

Upon this account *Demas* forsook *Paul*, 2 *Tim.* 4. 10. that he might not partake of his sufferings, but provide for his own safety and profit.

The *young man* had good things in him, that came to Christ with this Query, *What shall I do to have eternal life*, but he went away sorrowful, for he had great possessions, *Matth.* 19. 16. to 23.

7th Effect, *Grace strengthens the Soul* to the forementioned effects; as to be full of livelyhood in performance of duties; to bear afflictions, and bow the neck to Christs yoke, and the back to his Cross, and to our Fathers Rod submissively; to resist Corruptions and Temptations readily and strenuously; to overcome the Devil and the World vigorously; to persevere in well-doing and in well-suffering constantly, even to the end.

1. Grace is a sinew of divine strength in the soul (Therefore *Paul* exhorts *Timothy*, to be strong in (or by) the grace that is in Christ Jesus, 2 *Tim.* 1. 1.) as *Wisdom*. A wise man is strong saith *Solomon*, *Prov.* 24. 5. Yea, a man of knowledge encreaseth in strength; and wisdom

dom strengtheneth the wise, more than ten mighty men, which are in the City; than many chief Commanders, that can preserve it.

And *faith*, which is in some kind an Omnipotent Grace, *Mark* 9. 23. All things are possible to him that believeth.

And *Love* (to wit, Spiritual and Heavenly) which is strong as death, *Cant.* 8. 6. irresistible and invincible.

And *Hope*, which is an anchor of the soul both sure and stedfast, *Heb.* 6. 19. Piety or Godliness hath *Power*, power as well as form, *1 Tim.* 3. 5.

2. Grace is a defence to the soul. The Graces of the Spirit are the Spiritual weapons of our warfare, which are mighty through God, to the pulling down of strong holds, *Eccl.* 2 *Cor.* 10. 4, 5. They are the whole Armour of God, which we must put on, that we may be able to wrestle against principalities and powers, *Eccl.* *Eph.* 6. 11, 12, 13. — to withstand in the evil day; and having done all to stand.

A gracious soul is like a man in compleat Armour *Cap-s-pc*, that encreaseth strength, as he doth grace.

But the Excellency of Grace is, that though

though it be strong in it self, yet it acts (or excites us to act) not in its own strength only, but in the strength of Christ through the spirit, as I hinted before.

Common Gifts are weak feeble things (being compared with Grace) in respect,

1. Of undertaking and performing hard Taskes, or duties spiritually difficult, to the doing of which much sincerity, self-denial and heart-inlargements are required.

2. Of conflicting with strong Corruptions and violent Tentrations: of wrestling against principalities and powers, spiritual wickednesses, &c.

3. Of bearing heavy weights, or enduring great fights of afflictions, *Heb.* 10. 32. fiery Tryals, *1 Pet.* 4. 12. spiritual desertions, and impressions of divine displeasure, *Job.* 6. 4. *Psal.* 88. 14, 15, 16.

In these respects common gifts are but flesh (without bone or sinew) an Embleme of weakness. But the Grace of God is spirit and power.

8th. Effect, *Grace abstracts us from the World*; takes us off, looseth or weaneth

us from it, and the things of it; as it did *David*, even to behave himself as a child, weaned from his Mother, *Psal.* 131. 2.

And Grace elevates us above the World, See more of this in the tenth Effect.

1. In our *Minds*, to mind the things of the spirit, *Rom.* 8. 5. to have our Thoughts much on God (as *David* had, *Psal.* 139. 18.) and in Heaven as the Apostles had, looking at the things which are not seen, which are eternal, *2 Cor.* 4. 18.

2. In our *hearts*, to set our affections on, and seek those things that are above, where Christ sits on the right hand of God, *Col.* 3. 1, 2.

3. In our *lives*, to have our Conversation in Heaven, *Phil.* 3. 20. that is, according to the Laws of Heaven, and in the affairs or matters thereof, whilest we go about our earthly businesses, or dealings with men.

Grace raiseth up the soul to live above the world,

That is,	1. The persons	Of the
	2. The things both	
	good and evil	

1. Above the Persons, or men and women of

of the world, to live at a higher (more spiritual) Rate; to move in a higher Sphere, and act after a more sublime mode, than they do.

2. *Above the good things* of the world, as riches, honours, pleasures, and all worldly pomp, glory, excellency, above creature-comfort and delight: Grace carries a soul above all the sublimities of it, as *Noah's* Ark did him above the tops of the Mountains; and lifts up a soul to look at all sublunary things as below it, and unworthy of it, as things put under a Christians feet, *Psal.* 8. to despise and trample on them all, in Comparison of Christ and of things above; to see vanity, vacuity; emptiness and unsatisfactoriness in them. It is the design of Grace to put a soul into the same posture with the Woman in *Rev.* 12. 1. *scil.* to be clothed with the Sun, and have the Moon under her feet.

Rom. 8.
18, 35, 37.

3. To live *above all the evils* in the world, as persecution, famine, nakedness, sword, &c. the sufferings of this present Time: and above all the troubles, cares, sorrows that accompany them, or are occasioned by them. The Grace of Christ is sufficient for us, to make us conquerours, and to triumph over them all.

all. Grace raiseth up our spirits above them so as not to fear them; nor to faint or despond under them, nor to be hindered Heaven-ward by them; but to overcome them (or get above them) by patient bearing of them or standing under them, *Jam. 1. 12.* *ὑπομένειν*; or contempt of them; counting them not worthy of the glory that shall be revealed in us.

Affliction improved by Grace, helps to lift up a soul nearer Heaven as the Waters of the flood bare up Noah's Ark, above the Earth. Hence some Saints have had the most raised sublimated spirits in their lowest estates, as the Apostles and the holy Martyrs and others.

It is the Nature of Grace to work the soul upward in all its motions, towards God; and they are lift up towards Heaven. Grace is a holy fire sent from Heaven, to be kept continually burning in our hearts; the sparks whereof flye upward (as sparks of fire do) and our souls ascend in them to Heaven, as *Elijah* did in a fiery Chariot, and as the Angel in the flame of the Altar. It makes us when we go to sleep, and when we awake to be still with God, as *David* was, *Psal.* Judg. 13.
139. 18. 30.

P

Every

Every thing moves towards its proper place ; whence it came, thither it would return as Rivers do from and to the Sea, *Eccles. 1. 7.* Grace comes from Heaven, therefore it strives to go to Heaven, and to carry our souls thither. It makes us count our selves and carry as strangers and Pilgrims here below, as in a strange Countrey ; as far from home as Heaven is from Earth : and to go homeward, that is, Heaven-ward, upward, to our fathers house, as our long, last, and continual Journey towards felicity and eternity.

Can. 1. 14. Grace gives a soul Wings like a Dove to fly up to Christ the Rock of Ages, and hide it self in the cleft of it, to be safe and secure : yea makes it mount up with Wings as Eagles. *Isa. 40. 31.* to soare aloft. Grace is a pully to wind up the soul to Heaven.

Common Gifts are but low Principles (in comparison of Grace) for men to live, walk, work or act by ; they cannot Wing them for God, Heaven, or things above, but suffer them to be like creeping things, or go by grounds ; to mind earthly things, and set their affections on things below, and seek great things for themselves

themselves here : to make earth their Throne and Heaven their footstole, and have their portion in this life.

They leave men to be of the World as well as in it ; to conform and fashion themselves to it ; to comply with and be acted by the spirit of the World ; therefore the World loves them, and speaks well of them, *Job. 15. 19.* Hence commingled men for the most part finde more favour in and from the World, than spiritual-graced men do.

It is not in the power of Common Gifts and parts, to sublimate or raise up mens spirits to a high, spiritual, heavenly pitch or frame, to live much above the Rate, Sphear, or Element of the World, and the men of it.

9th Effect, *Grace Saveth us*, and that with an everlasting Salvation, *Eph. 2. 8.* *by grace ye are saved*, which includes not only Free-Grace, good will and pleasure in God, but also sanctifying grace from God. He calls the grace of the spirit, those better things, which accompany Salvation, *Heb. 6. 9.* *exhortation & correction*, such things as contain salvation, or are contiguous to it, or touch upon it, or take hold of it : These will bear us company

to Heaven, and put us into possession of Eternal Glory.

Grace accompanies Salvation five wayes.

1. By way of *direction*, it leades us in the right way, straight to Heaven? Eph. 2. 10. Grace is the path of life, and to life, Psal. 16. 11.

2. Of *interest*. Every Grace gives us a true and real Right and Title to Heaven by vertue of Gods promise.

As, *faith* in God, 1 Pet. 1. 9. Joh. 3. 16, 36. He that believeth on the Son hath everlasting life.

Repentance, Act. 11. 18. 2 Cor. 7. 10. Godly sorrow worketh repentance to salvation, not to be repented of.

Hope, Heb. 6. 19. Rom. 8. 24. We are saved by hope.

Love to God, 1 Cor. 2. 9. Jam. 1. 12. — he shall receive the Crown of life, which the Lord hath promised to them that love him.

Sanctity and purity, Psal. 24. 4. Mat. 5. 8. Blessed are the pure in heart, for they shall see God.

Obedience active, Mat. 7. 21. Not every one that saith to me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doth

doth the will of my Father, &c. and passive,
Mat. 5. 11, 12.

Perseverance, Matth. 10. 22. *He that endureth to the end shall be saved*, Rev. 2. 10. *Be thou faithfull unto death, and I will give thee a Crown of life.*

3. By way of preparation; every Grace conduceth to fit us for Heaven, and the Kingdom of Glory. We cannot want one Grace, if we would perfect holiness in the fear of God.

4. Of evidence and assurance. Every Grace is a sign of Salvation. Grace is one of the three that bear witness on Earth, 1 Joh. 5. 8. — *the spirit*, and *the water* (that is, sanctifying Grace) and *the blood* — and this is the Record that God hath given us Eternal life, vers. 11.

The Graces of the Spirit are the first fruits of the Spirit, *Rom. 8. 23.* bestowed on us in this life, for an earnest or pledge to assure us of the whole lump or crop of Glory, which we shall receive in the life to come. The least sparke or mite of Grace may be a sure sign of Salvation, Matth. 12. 23. *A bruised reed shall be not break, and smoking flax shall be not quench till he send forth judge.*

judgement unto victory

5. By way Of *initiation*; for grace is glory begun, and glory is grace perfected. Grace is the forerunner of glory, and glory is the consummator of grace, 2 *Pet.* 1. 11. hereby an entrance is ministred abundantly unto us into the everlasting Kingdom of Jesus Christ.

Common gifts are neither sure Causes, nor certain evidences of Salyation. Though they be excellent in themselves, yet they will suffer men to fall short of Heaven, and to perish and sink into hell, as they did *Cain, Saul, Judas, Scribes, Pharisees, Hypocrites, Apostates, false Prophets, false Apostles, false Brethren.*

These serve for the good of others (as I have shewed) many times more than of those that have and use them; to qualifie men for imployments, as for the service of the Church, 1 *Cor.* 12. 7. &c. whereby they may profit others, and civilize themselves, but not sanctifie or save themselves; being like the Carpenters that built an Ark for *Noah*, and perished themselves: Some that teach others may be cast-awayes themselves; and that sit in *Moses's chair* may never sit in *Abraham's bosome*. Vertue and civility are

are bestowed on the Heathens (saith one) *Permits.*
 for a common good, for preservation of
 humane Society, to serve Gods Providence
 therein; they being the bonds and si-
 newes thereof, without which men could
 not live nor converse peaceably.

But these could not intitle nor advance
 them to Heaven.

Common Gifts and moral Vertues are
 attainable under a Covenant of works,
 under which is no salvation. Yea, excel-
 lent Parts, and Eminent abilities in mat-
 ters of Religion, are no sure signs of
 Grace (because they and Grace are sepa-
 rable) much less of Glory.

Yea even extraordinary Gifts, as of
 Prophecy, working Miracles, ejecting
 Devils, &c. have been given to some,
 whom Christ will disown, disclaim and
 call workers of iniquity, and shut out of
 Heaven, *Matth. 7. 22, 23.*

Common Gifts may obtain temporal
 rewards, but not Eternal. And Authors
 observe, that God hath prospered those
 persons and Common-Wealths much,
 wherein Honesty and Morality were best
 maintained, as that of the Romans long.
 While Moral vertues were practised and
 cherished among them, *Rome* flourished,

*Burges, Of
 Assurance.
 p. 362.*

and was the Queen of the World : but when these failed, and vices grew up in their room, then she became so sick, that she could neither indure her diseases, nor yet her remedies.

10th Effect, Grace *satisfieth* and contents the soul as the fear of God, *be that hath it shall abide satisfied*, Prov. 19. 23.

Hence *a good man is satisfied from himself*, Prov. 14. 14. as having an *αὐταρκεία*, or self-sufficiency in himself : that is a spring of Grace in his bosome, which feeds and fills the soul, with peace, joy, and comfort.

Grace rooted in, and cleared up to the soul, will enable it to say with *Jacob*, Gen. 33. ^{11.} *For I have all*, and with *David*, the Psal. 16. 6. *Lines are fallen to me in pleasant places, I have a goodly heritage* ; for God is my portion ; I have grace in present possession, and glory in certain reversion ; and joy both in hand and in hope. Grace teacheth us the Divine art of Contentment, with *Paul* in whatsoever state we are, therewith to be content : as how to be abased and how to abound, how to be cast down, and how to be lift up, how to be at the bottom, and how on the top of *Jacobs Ladder*.

Phil. 4.
11, 12.

A gracious soul cannot frame or make up to himself a heart content or soul-satisfaction; of all creature-comforts put together; but pitcheth upon spiritual, suitable refreshments and comforts of a higher and heavenlier stamp and strain.

He hath meat to eat, even hidden Man-nah from above, a delight in doing the will and works of his father; and drink to drink (the water of life) and cloaths to put on (the robe of righteousness) and a house above not made with hands; and friends above, that cannot dye and will not lye, that have no faults, and will not fail: and riches above, even durable substance.

And all these which the World knows not of, *Job. 4. 32, 34.*

These are through Grace the springs of divine satisfaction and content to the soul. So is Godliness or true piety, a well-contenting sufficiency, or satisfactory contentment; it being great gain, and profitable to all intents and purposes, having promise of the life that now is, and of that which is to come, *1 Tim. 4. 8.* with *Chap. 6, 7, 8.* So is wisdom, which upon this account is as good yea better than wealth, or an inheritance, *Eccles. 7. 11.*

So

so is Gods presence with us, which grace gets, keeps, and improves, *Heb. 13. 5.* This makes us to be content, *τὴν τῶν* with such things as we have, though they be few, small and mean.

Common Gifts cannot satisfy a soul, nor give sound, solid, peace, joy or comfort to it, but they leave the heart empty of these, even when the Head is filled with Parts and Gifts.

11th Effect, *Grace makes us humble in Spirit*; little and low, yea, vile in our own eyes, to be as Valleyes, Shrubs; as it did *Abraham*, to think himself but dust and ashes, *Gen. 18. 27.* and *Jacob* to be less than the least of all Gods mercies, *Chap. 32. 10.* and *Job* to be vile with an *Ecce*, *Chap. 40. 4.* Behold I am vile, &c. and *John Baptist* to think himself not worthy to unloose the latchet of Christs Shoos, *Luke 3. 16.* and *Peter* to confess himself, a man, a sinner, *Luke 5. 8.* a mixture, as it were, of sin and filth: and the *Centurion* to say, he was not worthy that Christ should enter under his roof, *Luke 7. 6.* and *Paul* to think himself the least of Saints and greatest of sinners, *Eph. 3. 8.* and to be nothing, though he was in nothing behind the very chiefest Apostles, *2 Cor. 12. 11.*

Now

Now Grace produceth this effect, because,

1. Grace is light, which discovers sin and self, and the foolishness of both in us; our emptiness of grace, vileness and unworthiness; and the beauty, excellency and glory of God, and the dreadful distance between God and us; which makes us loath, and abhor our selves as *Job* did, and repent in dust and ashes. Much mixture of corruption is in the highest and most enlarged exercise of grace; which grace discovers, as it doth also the iniquities of our holy things; and how our best actions are stained with imperfections and defects, and all this to humble us. Hence Christians are subject to offend by, or to fall into the sin that is most contrary to that grace wherein they most excell, as *Abraham* did in distrust; *Moses* in passion, *Numb.* 11. 14, 19. *Psal.* 106. 33. *Job* in impatience, *Chap.* 3. Divers actions of the godly recorded in Scripture, are blemished with notable failings, as was that of *Rahab*, *Heb.* 11. 31.

Job 42. 5, 6
Ezek. 6. 9.

2. Grace lets us see, that what we are, 1 *Cor.* 3. 5. have, or do that is good, is all from God, (1 *Cor.* 4. 7.) not at all from our selves;
Hence

1 Chron.
29. 14.

Hence it inclines and engageth our hearts to ascribe all the glory hereof to God alone, and to take no praise at all to our selves. So did *Paul*, 1 Cor. 15. 10. *By the grace of God, I am, what I am, &c.---I laboured more abundantly than they all, yet not I, but the grace of God which was with me.* Those good servants in *Luke* 19. 16. 18. acknowledged, that not they, but their Masters Talents had gained so much more. Not our pains, but thy pounds.

Hence those that have the most grace, are the humblest souls.

Common Gifts without special Grace puff men up, and make them proud, 2 Cor. 8. 1. The Church of *Corinth* affected gifts more than Grace (for which *Paul* reproves them) because by their gifts they were more admired and applauded. The Apostle in 1 Cor. Chap. 3. & 4. speaks of diverse Carnal effects of spiritual abilities, as to lift men up in self-conceit: to make rents and parties in Christs Church, to bring things into confusion and disorder.

12th Effect, *Grace is diffusive and Communicative* of it self to others, as the Sun is of light, the Fire of heat, the Water of moisture, the Earth of its fruits,

fruits, the Fountain of water, the flower of its sweetness.

Grace is celestial liquor infused into our souls, not to be barrel'd and bunged up for our own use only, but to be broached and drawn forth for the benefit of others: or a Treasure to be laid in, to the end it may be laid out: and a Talent given to us with a charge to be employed and improved, not only for our Heavenly Masters advantage, but also for our fellow-servants good, as well as our own. *When thou art converted, i. e. recovered from thy fall and denial of thy Master, saith Christ to Peter, strengthen thy brethren, Luke 22. 32.* So he doth excellently in both his Epistles.

1 Pet. 4. 10

To this effect I may add two particulars more.

1. That Grace gives a Christian experience in himself of the things of God; and enables him to speak thereof from his own heart (which goeth most effectually to the hearts of others) and to declare what God hath done for his soul, *Psal. 66. 16.*

Grace will make a man, a Minister especially, to eat the roul (of Gods revealed will or word) and digest it before he declare

declare it, and chew the meat of wholesome Doctrine or Counsel first, and suck sweetness and nutriment into his soul, and labour to feel the efficacy of it in his own heart, which he gives forth unto others, (as the Nurse chews meat for the Child) to commend it from his own experience, Ezek. 2. 8. & 3. 1, 2, 7. *Son of man, eat that thou findest; eat this roll and go speak to the House of Israel.* So *John* is commanded to eat the little Book, and then told he must prophesie, *Rev. 2. 9, 11.*

Grace helps Christians to eat the truths of God by faith, and digest them by Meditation, and therewith to feed others; and excites them to a further reception and concoction of spiritual things.

2. Hence it is that Grace is not only Communicative to others, but thereby augmentative, accumulative and corroborative to it self, by scattering (in Communion) it gathereth: by lighting the Candles of others, it shines more brightly; by kindling or blowing up the coals of good affections in others, it enflames it self and burns hotter: by watering others, it is watered also it self, to wit, with Gods blessing, *Prov. 11. 25.* to make the soul, that is liberal in the exercise of

of it, fatter and fuller, and more fruitful
in every good work. *To him that bath*
(i.e. that useth what he hath, even for
the good of others) *shall be given, and he*
shall have abundance, Matth. 25. 19.

Common Gifts suffer men many times to
be reserved and retentive thereof to
themselves alone, to monopolize them,
and think much to communicate them
unto others, lest their excellency should
be Eclipsed thereby; or enables them to
speak from the head, not from the heart,
from Notion, not from affections, from
Speculation, not from practice. They
leave men to be strangers in Experience,
to what they hold forth in Expressions.
Like dry Nurses, that have no Milk of
their own, but what they prepare for
their children. Like Cooks that dress
dainties for others, but eat none of them.
Like Messengers that carry Tokens or
Presents to others, but do not partake
thereof.

13th Effect: *Grace is Victorious.*

It enables us to overcome evil in others
with our good, *Rom. 12. 21.*

1. Their evil Qualities or Corruptions,
with our Virtues. As,

1. Their Pride and Haughtiness, with
our

our Humility and Condescension.

2. Their Passion, Fury, Frowardness, with our Patience, Meekness, Gentleness.

3. Their Hatred, Malice, Envy, Bitterness, with our Love, Goodness, Kindness.

4. Their Deceit, Dissembling, Hollow-heartedness, Hypocrisie towards us, with our Sincerity, Reality, plain and open-heartedness.

5. Their Fickleness, Inconstancy and falling off from us, with our Firmness, Stedfastness, Fidelity.

2. Their *Evil Words*, bitter, sharp, hard, rough Speeches, with our soft, mild, gentle Answers, *Prov.* 15. 1. & 25. 15.

3. Their *Evil Deeds*, or the wrong they have done us in any kind: Six wayes,

I. *By Forbearance* to recompence evil for evil; to desire revenge, or rejoyce at their harms, *Prov.* 24.

17, 18. and by Indulgence, not taking advantage against them, when Providence puts it into our hands. Thus Grace made *David*

spare *Sauls* life twice (even while *Saul* sought his life) as in the Cave at *Engedi*, *1 Sam.* 24. 4, 7. to the

end

end of the Chapter; and in the Hill of *Hachilah*, 1 *Sam.* 26. 7. to 13, 21, 22, 25: When God delivered *Saul* into *David's* hand; and *David* might as easily have cut off his head, as the skirt of his Robe; and have taken away his life as his Spear and the Cruise of Water from *Saul's* Bolster. This was a glorious and signal victory of Grace; observe how *Saul* was affected and overcome thereby, how mollified, yea, melted.

2. By Pardon of their Trespases against us, *Matth.* 6. 12, 14, 15. *If you forgive not men their trespases, neither will your Father forgive your trespases.*
3. By Prayer to God for them, as Christ commands us, *Matth.* 5. 44. as, that he would forgive them the injuries they do us, as *Christ* prayed for them that crucified him; and *Stephen* for them that stoned him, that he would give them Grace to repent and amend, and stay Enmity in them, and pull them out of the gall of bitterness and bond of iniquity: and that

Q

God

God would vouchsafe (or reach forth) Temporal mercies to them according to their need. *David* prayed often and heartily for his enemies, *Psalms* 35. 13, 14. By prayer we may overcome our enemies, and the evil they have done us, or intended against us, as *Jacob* did his Brother *Esau*, *Gen.* 32. 6, 7, 11, 28.

4. *By Pity* of them for their miseries, and *by mourning* for their iniquities.

5. *By Beneficence* relieving them in their Necessities; *If thine enemy hunger, feed him, if he thirst, give him drink*, saith *Paul*, *Rom.* 12. 20. and *Solomon*, *Proverbs* 25. 21, 22. Why so? For two Reasons.

Reason 1. In so doing thou shalt heap coals of fire on his head. Coals of Conversion, or of Conviction and Conciliation. Thou shalt either,

1. Melt him, and make him thy friend for ever.

2. Or cause heart-burning and grief in him, or his conscience to check and prick him for doing thee wrong; and make him ashamed thereof, and confess

fe's (as *Saul* did to *David*) that thou art more righteous than he.

3. Or hereby heap Gods Judgements, like coals of fire upon him (if he be not won by thy charity and beneficence towards him.) In the event thereof, though not in thy intent therein, which should be to do him good and no hurt. For by this means we leave vengeance to Gods to whom alone it belongs. *Rom.* 12. 20. *Psalms* 94. 1.

Reason 2. The Lord shall reward thee, saith *Solomon*, though thine enemy cannot, or will not.

Elisba caused Bread and Water to be set before the Army of the *Syrians* (which was sent to *Dathun* to apprehend him) that they might eat and drink, and go to their Master, and would not suffer the King of *Israel* to smite them, when having smitten them with blindness he lead them into *Samaria*, *2 Kings* 6. 19, 21, 22, 23. This forbearance and courteous entertainment of them, so overcame them, that the bands of *Syria* came no more (as Enemies) into the Land of *Israel*.

This is the prevalency of a gift, to subdue anger and strong wrath in others

Q 2

towards

towards us, *Prov.* 21. 14. & 17. 8. Thus *Jacob* pacified *Eſau* with a preſent, *Gen.* 32. 20. & 33. 4, 10. and *Abigail* did *David*, *1 Sam.* 25. 27.

6. *By good Counſel* to diſſwade and divert them from their evil *Machinations* and actions againſt us : as *Jeremiab* did the Princes and the people, from putting him to death, *Chap.* 26. 12. to 17. and as *Lot* laboured to reſtrain the wicked *Sodomites* from their foul deeds, *Gen.* 19. 7. and as the man, the Maſter of the Houſe did thoſe Sons of *Belial*, in *Judg.* 19. 22, 23.

This overcoming of others evil with our good by all thoſe Wayes or Means, is the deſign, atchievement and Conqueſt of Gods Grace in us, which (like *Chriſt* the Author thereof, who ſits on a white Horſe, and hath a Bow and a Crown given him, *Revel.* 6. 2.) goeth forth, in the exerciſe of it, according to its meaſure, conquering and to conquer, to wit evil with good.

Grace is *victorious* not only over evil in others, but,

1. *Over ſin in our ſelves* : by mortification to reſiſt the power, and ſubdue the Dominion thereof in us, *Col.* 3. 5.

2. *Over ſelf*: our own prejudiced reaſons,

sons, stubborn wills, corrupt affections, and self-ends, by abnegation, *Mat. 16. 24.* which is a noble kind of victory, more glorious than to take a City, *Prov. 16. 32.* or to overcome a Country or an Army.

Self-denial is self-victory and self-rule.

3. *Over the World.*

1. Over the *good things* in it, as riches, honours, pleasures, friends, &c. By alienation, or sitting loose in our affections from them, to be willing to part with them when God (or men by his Permission) deprives us of them, or of Comfort in them. Grace made *David's* soul to be, and carry as a weaned Child, *Psal. 131. 2.*

2. Over the *evil things* in it, as Tribulation, Distress, Persecution, &c. All kind of Afflictions, by faith and patience in them all, *2 Thess. 1. 4. 1 John 5. 4. Rev. 13. 10.*

By faith in Christ, and patience or submission to Christ, we are more than Conquerours over them all, *Rom. 8. 37.* that is, we overcome and are sure of Victory before we fight.

4. Grace gets and gives us victory over the Devil, his Wiles, Tentations and Assaults;

faults ; and enables us so to resist him as to make him flee from us, *James 4. 7.* and to keep our selves, that the wicked one touch us not, 1 *John 5. 18.* that is, cannot get within us, nor get advantage against us. This is the purport of our putting on the whole armour of God, *Ephes. 6. 11.*

This Victory which the Grace of God obtains for us, *scil.* over Sin, Self, World and Satan, hath a great Influence into our overcoming of others Evil with our Good, which *Conquest* of evil with good by Grace hath four properties : It is,

1. A Godly or *Godlike* Victory, or to overcome, as God the Father doth the Sons of men, our evil with his good ; to this end he makes his Sun to rise ; and rain to fall, on the just and unjust. *Mat. 5. 45.* and to imitate him herein, is to be (that is, to declare our selves to be) the children of our Father which is in Heaven : and to be perfect, as our Father which is in Heaven is perfect, *ver. 48.* which is a most excellent degree of Perfection. Hence this is the design of his goodness, forbearance and long-suffering towards us, to lead us to repentance, *Rom. 2. 4.*

2. A *Christ-like Victory*. This was Christs way of overcoming all, all Enemies, and all evils all his dayes: and in this way of victorious suffering he finished his work the Father gave him to do, and was made perfect, *Heb. 2. 10.* and entered into his Glory: and herein he hath left us an example of Conquest, that we should follow his steps, *1 Pet. 2. 23.*

3. A *Gospel-like Victory*, by the Rule, and in the Spirit and Power of the Gospel. To overcome evil with good through Grace, is a Gospel-becoming Conversation, a great Honour and Ornament to it. What glorious Conquests did the Martyrs get over their Enemies, and what advantage to the Truth and Cause of God, by their patient sufferings, and thereby couragious overcomings of Evils from men?

4. This is a *fruit-bearing Victory*.

This will produce much Tranquility, Calmness and Comfort in our Spirits (for the exercise of Grace is ever attended with peace) and prevent the contrary, that is, much disquiet and trouble of mind and heart in us, by passion, impatience and revenge; which, if we be overcome with evil, will raise Tumults

and Commotions in us, and bring our souls into a hurry.

This will set off our good with greater lustre; and make it appear to be very goodly and eyely: pure good, even good done for goodness sake: without motive to it from men, or self-ends; against provocations and male-deserts to the contrary.

This will prevent our good (the good we have done, or do to others) from being evil spoken of *Rom. 14. 16.* which is caused not only by our abuse of Christian liberty, but by avenging our selves, or by recompensing evil for evil to others in any kind.

This will make iniquity (*i. e.* the workers of iniquity) to stop their mouths *Job 5. 16.* as afraid and ashamed, to speak evil of our good conversation in Christ. This is the way to put to silence evil-sayers and evil-doers, with our well-doing.

1 Pet. 2. 13.

This will entitle us to those manifold, pretious Promises entailed by Christ upon him that overcomes, in *Rev. 2. 7. 17. 11. 26. & 3. 12. 21.* As, *Eating of the Tree of Life, and of hidden Manna: a white stone, and in it a new name written, which no man knows, saving he that receives it: Being made*

made a pillar in the Temple of God, and having the name of God, and of the City of God, the New Jerusalem written upon him: and the dignity to sit with Christ in his Throne, even as he also overcame, and is set down with his Father in his Throne. In short, He that overcometh shall inherit all things, and God will be his God, and he shall be his Son; as it is, Rev. 21. 7.

14th Effect: *Grace grows* in degrees and measure, in height and stature, in strength and vigour, in stability and fruitfulness.

I will give you seven Reasons for it:

Reason 1. Because Grace is *little*, *low* and *weak* in us *at first*, and must grow up by degrees in the use of Means, to perfection, as all Creatures that have life, vegetative, sensitive, or rational Plants, Beasts, Men, do according to their kinds.

God gives his people but a small quantity of Grace, a Seed, a Kernel, or a Root, a little stock, to begin or set up with.

But God hath put a quality into it to grow up more and more: For Grace being a principle of life, is a principle of growth also.

And God hath appointed a measure of stature, or *an* a period of growth for every

every member to grow up unto, in the Mystical body of Christ, *Ephes. 4. 13.* *Paul* calls it the measure of the stature, or age of the fulness of Christ, wherein Christ filleth all in all.

How many Cubits want we here of this our stature, or full measure in Christ; and this we must labour for, and attain unto by growth.

Hence there are several Ages of Christians distinguished by their growth, or degrees in the Scriptures.

Some are Babes in Christ, and in a great measure carnal, others are (more) spiritual, *1 Cor. 3. 1.*

Some are little Children, some young men, some Fathers, *1 John 2. 12, 13.* *Mna-son* of *Cyprus* was an old Disciple, *Acts 21. 16.*

Some are weak, such as have need of Milk; some strong, *Heb. 5. 13, 14.* that have need of strong meats.

Mat. 12. 20 Some are smoaking flax, (where there is but little fire, and much smoke of infirmity) or a bruised reed, where there is much breaking, and little strength or healing.

Others are like strong Oaks, or flaming Torches.

Reason

Reas. 2. There are *many defects* in the graces of the Saints in this life, in the light or life, heats or power, activity or evidence of them ; as in knowledge and in faith ; for we know and believe but in part — in love, holiness, humility, sincerity, patience, and in the rest, *Paul* prayed exceedingly, to see the Thessalonians face, *καταβλέπειν τὰ ὑποκείμενα τῆς γνώσεως*, 1 Thes. 3. 10. to perfect the defects or that which was lacking in their faith, *scil.* in knowledge, assent, adherence, assurance.

Now the defects of all Graces are to be supplied, recruited or repaired by Grace.

Reason 3. Because Grace is compared to such things as are *small* in their beginning but *great* in their growth ; or as must grow, or they cannot be of much use, nor come to maturity or perfection ; as

1. To the *Morning light*, which begins in a small hairlike ray or Thred of light, but grows till it hath fill'd the whole Hemisphere with glorious beams, Prov. 4. 18. *the path of the just is as the shining light, that shineth more and more unto the perfect day.*

2. To seed sown in the Earth, which springs and grows up, first to the blade, then

then to the eare, and after that to the full corn in the eare, *Mark. 4. 28.* though insensibly (whilest it is in *fieri*) so as the Seedesman knows not how, or discerns it not in the motion of it ; Corn must grow, else it can never be ripe, nor bring forth any increase and there will be no harvest, especially to a *grain* of *Mustard-seed*, which is the least of all seeds when it is sown in the earth, but it grows up and becometh greater than all herbs, &c. *Mark. 4. 31, 32.* yea it becometh a Tree, so that the birds of the aire lodge in the branches thereof.

Faith is compared to this Grain, for Seed and Growth.

3. To a *sparke* or *smoke*, which grows up or breaks out to be a flame, *Mat. 12. 20.*

4. To *flowers* as the *Lilly*, *Hos. 14. 5.* *I will be as the dew to Israel* (saith God) *and he shall grow as the Lilly*, to wit, in beauty and glory, which exceeded *Solomon* in all his Royalty : in sweetness and fragrancy ; (therefore their smell is as *Lebanon*, *Hos. 14. 6.* where many odorous Trees and Flowers did grow) in purity and whiteness ; *Consider the Lillies how they grow*, saith Christ, *Matth. 6. 28.*

5. To

5. To *trees*, which must grow up, or they cannot bear fruit. *Hos. 14. 6. they shall cast forth their roots as Lebanon, and grow as the Vine, v. 7.*

6. Grace is compared also to *children* that must grow up, or they can never attain to be men, *1 Pet. 2. 2. to a building* that must be raised or built up higher and higher, else it will never be a house nor fit for use, *1 Cor. 3. 9. Ye are Gods Building.* Building is growing, *Ephes. 2. 21, 22. to the members of the body*, which are little at first, and must grow up, or they will never come to their measure of stature; *Col. 2. 19. to the Calves of the stall, Mal. 4. 2. Ye shall go forth, and grow up as Calves of the Stall.*

Reas. 4. God gives us *precepts, promises and presidents* in his word for growth in grace.

1. *Precepts*, commanding it, *1 Cor. 16. 13. 2 Cor. 7. 1. Heb. 6. 1. 1 Pet. 2. 2. 2 Pet. 1. 4. and 3. 18.*

2. *Promises* ensuring it, that grace shall grow in us, *Job 17. 9. The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger, Psal. 92. 12. to the 15. The righteous shall flourish like the Palm-tree, he shall grow like a Cedar*

Cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the Courts of our God: they shall still bring forth fruit in old age, they shall be fat and flourishing. See also *Isai.* 58. 11. and *Hos.* 14. 5, 6, 7.

3. *Presidents* directing it, or examples of the Saints growth in grace, as pattern for our imitation or copies to write after, as of the faith and charity of the *Thessalonians*, 2 *Thes.* 1. 3, 4. of the knowledge and goodness of the *Romans*, *Rom.* 15. 14. of *Pauls* reaching forth unto those things which were before, *Phil.* 3. 13, 14. not resting in his present attainment, but striving after a higher measure or pitch of grace; and pressing towards the mark, for the price of the high calling of God in Christ; *Paul* was a great growing Saint. The Travellers through *Baca* (the valley of Tears) go from strength to strength, till they appear before God in *Zion*, *Psal.* 84. 6, 7.

Reason 5. We may meet with, 1. Strong Tentations and assaults from the devil.

2. With strong oppositions and persecutions in and from the World.

3. With strong and violent passions and corruptions in our own hearts.

4. With

4. With sad desertions and impressions of displeasure from God; and with sad despondencies and dejections in our own spirits, even on this side the Grave, or towards our end. Some of Gods dear children have encountered with greater difficulties a little before their death, than ever they experienced all their lives.

This infers a necessity of growing in grace, daily to prepare us more and more for all changes, and for the worst of Times and States.

Reason 6. Growth in Grace prevents falling from Grace, as going forward doth backsliding, *Ephes. 4. 13, 14, 15. 1 Thes. 3. 12, 13. 2 Pet. 3. 17, 18.* and promotes the souls deeper rooting and stablishing in Christ. *Col. 2. 6, 7.*

It produceth in us a growth or increase, (1.) Of obedience and service to God, to bear much fruit, *Joh. 15. 8.* and to give him his due honour.

2. Of usefulness and good works to men; of serviceableness to our Generation according to the will of God; to be greater blessings unto others.

3. Of comfort in our selves, which ordinarily is the result of grace for rise and measure. Hence much grace, much comfort,

comfort, whereas a little grace in time of great trouble may suffer us to be as sad and comfortless, as if we had no grace at all. As Christ said to his Disciples in the great Tempest in the Sea, when they begun to fear — *O ye of little faith,* &c. *Matth. 8. 26.* But in *Mark. 4. 40.* *how is it that ye have no faith.*

4. *And Lastly,* Of glory and joy in Heaven. For growth in grace will make our souls vessels of a great quantity, and enlarge the capacity of them to contain much.

According to the increase of our grace and obedience active and passive on Earth, shall be the increase of our reward and glory in Heaven.

Hence growing in grace is a preparation, for death, judgement and glory; by way of evidence for our assurance; of negotiation for our account and reward; of progress in our journey Heavenward, and the way to be soon there; and in coming up to our full age and stature in Christ, which shall be compleated at death, then our heavenly Inheritance shall come into our hands.

Reason 7. To this end God gives us *means of grace to grow by, and time to grow in*

in. His holy Ordinances as food for our souls; as the word to be sincere Milk, that we may grow thereby, 1 Pet. 2. 2. Indeed Gods Word hath food in it for all sorts and ages of Christians. It hath Milk for babes, and strong Meat for them of full age, Heb. 5. 13, 14. and the Sacrament to be feasts of fat things to our souls, Isa. 25. 6.

To this end he plants us in his house; Psal. 92. 13, 14. that is by the Rivers Side. He hath promised to be dew unto us, Hos. 14. 5. to come upon us, as the Rain, as the former and latter Rain do to the Earth, Hos. 6. 3. to rain down showers of blessing upon us, Ezek. 34. 26. God is at much pains and cost with us (as he was with his Vineyard, Isa. 5. 4.) to make us grow in grace day by day; and to make us increafe with the increafing of God.

To these Reasons for growth in Grace I will add { Some Means or Helps of it.
Some Marks of it.

1. Means of the growth of grace in us, or of our growth in grace.

1. Poverty of Spirit. We should get a clear sight, and deep sense of our own emptiness

emptiness or want of grace, and fulness of sin : of our weakness and disability to good, and of the strength of corruption in us : of our unworthiness, that we are less than the least of all Gods mercies. And of all the spiritual decays and defects that are in us.

This will make us humble, that is, little, and low, and vile in our own eyes, and so prepare us for more grace. For God gives grace to the humble, *Jam. 4. 6.* Humility is a concavity, capacity or fit posture of the soul, for receptivity of Christ and Grace in a greater measure. Humble souls are empty Vessels which God will fill ; are low plants which God will make to grow. To be nothing in our own eyes is the way to receive all good things, even grace in abundance from God, *God sends the rich and full* (i.e. those that *Laodicea*-like are so in their own conceit) *empty away.*

Humility makes a soul like *Zacchar* little of stature, fit and forward to climb up into Jesus Christ, the Tree of life, and to gather the fruits thereof.

2. Hungring and thirsting after Christ, and clearer discoveries of him, more intimate fellowship with him ; after the beams,

beams, gleams, or shining forth of his face upon our souls, to cause our graces to grow and ripen fast, as the Sun-beams do fruits of the earth. After the pouring forth of his spirit and the fruits thereof more plentifully upon us. And to this end,

1. We should renew our faith in Christ daily, to receive of his fulness Grace for Grace, *John 1. 16. his spirit, 2 Cor. 2. 13. and his power, Phil. 4. 13.*

In greater measure; for as we believe in this case, so shall it be done unto us; to be full of grace, of the spirit and of power.

2. And poure out our hearts before him for the same continually, as *Psal. 51. 10. and 138. 3. Ephes. 3. 16.* Prayer is a means to procure all reparations, renovations, supplies, needfull for the soul; For the promise of filling, satisfying and nourishing is made to the hungry and thirsty. Hungry children grow apace.

Luk. 1. 57.

Psal. 107.

Isa. 44. 3.

Mat. 5. 6.

3. Means; Get and keep a *soft tender heart*, to make Conscience of the smallest matter; to mourn for the least sin, even for secret Motions or thoughts of evil, or vanity; of slips and saylings in duties; to weep at the very Motes of sin.

R 2

For

For Children and Men also, grow so long as their bones are soft, tender, pory; but when they are hard, they cease to grow.

Mettal while melted, may easily be moulded according to the mind; but when it is hard, it cannot be formed.

A soft heart makes a growing Christian. It is capable of spiritual augmentation and extension. Travellers through *Saca* a vale of Tears, go from strength to strength, &c. *Psal.* 84. when the heart is enlarged, we will run the way of Gods commandments. They that sow in Tears, Pl. 119. 32. reap a harvest of Grace here, and of joy and glory hereafter.

Hence the most broken-hearted, melting Christians, are the most thriving, growing Christians. But hardness of heart hinders growth. A hard heart will grow no more than a stone.

4. Means; Wait on God in a *diligent and constant use* of all *Gospel-ordinances*, and holy *duties*, both in publick and private; as hearing, reading, praying, meditating, receiving the Sacrament.

We should feed upon Christ in them all, and draw *virtue* and nourishment from him by them.

In every holy duty, let us intend and indeavour

endeavour to eat spiritual meat, and to drink spiritual drink, to the end we may grow thereby, 1 Pet. 2. 2. according to Gods promise, *Mark*. 4. 24. that unto us that hear (and so that pray, &c.) more shall be given. For these are *pabulum anime* which serve to nourish, cherish, renew, refresh and strengthen the inward man, as daily bread doth the body, and in all these God hath promised to be dew unto *Israel*, to make them grow as the Lillies, *Hos*. 14. 5.

Let us wait for the incomes of the spirit; for quickning influence and refreshing dews, to come down upon our souls therein to make them delight themselves in fatness, *Isa*. 55. 2. and for a blessing upon the Means to make us by them rich in grace.

Neglectors of duties and ordinances can be no growers in grace.

5. Means; *Exercise Grace* upon all occasions, as faith and love, wisdom and meekness, sincerity and patience, holiness, &c.

For this will increase Grace in you, according to Gods promise, *Matth*. 25. 29. To him that hath (scil. in the use of what he hath) shall more be given, and he shall have abundance.

Graces rust or wither, and go to decay

in us for lack of use. They get most grace, who use, or act grace most. They that live the life of grace much, obtain the greatest growth of grace. The exercise of grace is an improvement and increase of grace.

6. Means; Beware of, and *shun the impediments of spiritual growth*, especially, *sin, self, world.*

To dye unto all these daily, is a means to live to God and grow in grace, and to be renewed in our inward man, day by day.

1. We should *die unto sin* daily; not harbour any Lust in our hearts though small or hidden (as pride, envy, passion, &c.) nor indulge any corruption.

For that will hinder our souls from growing or thriving in grace, as a Leak in a vessel hinders it from filling; as a disease in the body hinders it from prospering; as a back door, or secret way of spending, will hinder a man from growing rich, and make his estate to waste. Sin in the soul causeth leanness in it, as *Amnon's* lust did in his body, 2 Sam. 13. 4. Lust is consumptive to the soul; The expences of sin, will eat out all the gain of grace.

To

To this end I commend unto you the
daily practice of repentance and mortifica-
tion of sin.

1. Of *repentance* or Godly sorrow for
all the sins ye commit from day to day.
For this hath a renewing force or effi-
cacy, to recover the soul from its falls
and lapses, and put it in joynt and frame
again.

Hence Apostates cannot be renewed
into their former state, because they
cannot repent of their sins, *Heb. 6. 6.*

Take a daily view of your wayes and
account of your selves: renew your sor-
row daily for daily infirmities, and renew
your resolutions and watchfulness to a-
mend to morrow what hath been amiss
in you to day.

2. Of *mortification* of sin in you, by
applying the power or virtue of Christs
death and blood close to your hearts,
Rom. 6. 6. to kill sin in you, and make
you conformable unto his death, which
will increase conformity in you to his
resurrection and life.

Sin and grace are like two scales, as the
one gets up, the other goes down; like
light and darkness, the one goes out, as
the other comes in: Like the house

of David and Saul, the one grew weaker
as the other grew stronger. Corruption
is wrought out, and Perfection is brought
in by degrees.

Repentance and mortification are Phy-
sick for a soul to purge out the bad hu-
mours of Corruption; and means to
strike off its Lulls, which like the Eagles
bill, when overgrown, is cumbersome that
she cannot take in her meat.

So do lusts hinder the soul from taking
in spiritual food.

Now as the Eagle by Beating off the
cumbersome part of her bill against a
rock, recovereth her eating, and renews
her youth, *Isa. 40. 31.* So the soul by
Repentance and Mortification renews its
health and strength, and grows vigo-
rous, vigorous and vigorous, of a health-
ful constitution. These are like circum-
cision knives to pare off the foreskin of
our hearts, *Jer. 4. 4.* and to make us
Jews inwardly, *Rom. 2. 29.*

Yea our sinfull Infirmities (as slips,
stumbles and falls) may make us more
watchfull and circumspect afterwards:
and by stumbles a soul may get ground.

2. Impediment of spiritual growth is
self; as self-conceit, self-seeking, self-ends,

Self-righteousness; self-confidence and strength, self-sufficiency. Self destroyed or murther self, and lyes as a great black, or obstruction in the way to spiritual Augmentation.

Let us dye to Self daily; by self search, scrutiny or Examination; by self denial; loathing and abhorrence, by self judging, humbling and reforming. To lay self low, will exalt and advance Christ and Grace high in the soul.

3. Impediment is the *World*, and the things of it, riches, honours, pleasures, preferments, inordinate affections to them, and eager pursuit after them. What quench-coals, pull-backs and stops are these to a Christians progress in grace and godliness, how are they taken off, unhinged, unwedged and impeded thereby. How do many decrease in Spirituality, when they begin to increase in Temporality; and grow little in the eyes of good men, when they grow great in the world.

Let us die to the world daily, by alienation or weaning of our minds and hearts from it, and from all things in it, --not to love them (as *John* saith) nor set our affections on them, nor seek great things for

for our selves in the world: but let loose
from them all, as *Daniel* Soul did, *Psalm*
138. 2. and use the world, as if we used
it not: and be content with such things
as we have, though they be small, few,
mean, inferiour to what we desire, and
others have. For the world is a great
weakning and hinderance to spiritual
striving, and cause of decay to the in-
ward man: and makes many that have
gorgeous, flourishing outsides, to have
poor, dwarfish, deformed Spirits.

As we should dye to the world, so let
us live to Heaven, and get it and things
above endeared to our souls; the beauty,
excellency, glory, joy and sweetness of
them day by day: And to this end, let us
mind heavenly things, and set our affe-
ctions on things above, *2 Cor. 4. 18.*
and drive a Trade for Heaven continu-
ally.

I might add a fourth Impediment, that
is, unsettledness in good courses, to be off
and on; and religious by fits only: That
which doth not take root, cannot grow,
nor bear fruit.

7. Means: *Afflictions sanctified* increase
the grace of God in us, and help us hea-
ven-ward, and to advance towards per-
fection.

Lesson. As the Palm-tree grows higher, and flourisheth more, the more burdens or weights are laid upon it. *Rom. 5. 4. 5. 6.*

The perishing of our outward man, are means of renewing, stablishing, and strengthening our inward man day by day. Hence *Peter* prays, — after ye have suffered a little (*in a little while*) or a while, — the Lord make you perfect, strengthen, stablish, settle you. *1 Cor. 4. 16. 1 Pet. 5. 10.*

God's people learn to stand fast by their falls; to get Spiritual gain by Temporal losses; to become stronger by their weakness; and to be more deeply rooted inwardly, by their shaking outwardly.

To the Reasons for, and Means of the growth of Grace, let me add some Marks or Signs of the growth thereof in us, whether it be right and real. Let us examine our selves by these three,

1. Inward.
True growth of Grace, is } 2. General.
 } 3. A growing up into Christ
 } in all things.

Eph 4. 13.

1. It is inward as well as outward, downwards as well as upwards, radical as fructual, in habits as in acts; in the power of

of godlinesse, as in the outward forme and performances: Whereas a Professor may grow great, only and chiefly,

1. In Conceit or Opinion of himself.

2. In Shew and outward Appearance.

3. In Profession or outward actions.

And this may be but a false growth, like that of a body that is swelled big with a Tympany or Dropsie, caused by wind and waterish humours. Swelling is not (right) growing either in body or soul.

It is general: If we grow aright, we grow in all things: in Grace as in Gifts; in all the Graces of the Spirit, and in all the Limbs of the New Creature, and in all Obedience.

True Growth is total and equal; as in a Child, all parts grow proportionably and suitably alike, head, hands, feet. So a Christian grows up in all things, in love as well as in faith, in humility as in holiness, in practice as in knowledge, &c.

Whereas

Whereas to grow in some things, but
not in others: as,

1. In Parts or Gifts, but not in
Grace.
2. In Notions and Speculations, but
not in Affections, or in Opinions,
not in Action.
3. In form, but not in Power, of
Godliness.
4. In Profession, not in Practice.

This is a partial, unequal, unhandsome
Growth, and therefore an unsound
Growth: like that Disease of Children,
called the Rickets, which makes some
parts of the body grow very big, and the
rest remain poor, small, feeble, unsuit-
able and unproportional. I fear Spiritual
Rickets are too common a disease among
Professors in our dayes, who are grown
great in their Heads, with high Notions,
Conceits and Fancies, but they have lit-
tle hearts for affection, and little hands
for action, and little feet for motion in
the paths of Gods Commandments. When
Christians grow aright, they grow in all
these things.

9. Sign of true growth of Grace is

to grow up into Christ in all things, not into our selves.

We grow up into Christ :

1. If we make him our first Efficient, the Author or Original of all our good ; of what we are, have, or do ; that we receive all from him, both our sap and our fruit, *Hof. 14. 5, 8.*

2. If with *Paul*, we count Christ to be our All, or All in All unto us, and our selves to be nothing, *2 Cor. 13. 9, 11.*

3. If we make him our Last End, and return all to him, all our Gifts, Graces, Performances, and the improvement and increase of them, to his Service and Glory, and give him due thanks and praise for all.

1 Chron.
29. 14.

We grow up into our selves, though we grow in Gifts and Performances, even unto Excellency and Admiration of others.

1. If we grow or act from our selves, or in our own strength, and look at what we have or do as originally our own ; as either procured, or wrought, or deserved by us : and we do not consider, nor acknowledge, that whatsoever we have, we

1 Cor. 4. 7.

2. If we refer all to our selves, and make

make self the end of what we have or do, and take unto our selves the praise of all. *Israel* was an empty Vine, and grew up into himself, because he brought forth fruit to himself. Whatever comes from Nature or a mans self, it ever builds up it self, and returns to self again. But what Grace and the growth of it comes from Christ, it drives a man out of himself by making him humble, and draws him unto Christ, by making him thankful.

Hos 10. 1.

Mr. Shepherd.

3. If we more eye our attainments, than our Imperfections, and look at the one through Multiplying Glasses, which make them more than they are; and at the other through extenuating Glasses, which make them lesser than they are.

Object. 1. *I have desired and endeavoured a long time to grow in Grace, yet I can perceive little increase thereof in me?*

Ans. 1. Things of greatest excellency are longest in growing before they come to their perfection: See it in man, how many seven years is he growing, before he attain to Virility; and in some Plants and Herbs, which are of excellent use.

Whereas things of far less value or use,

use, grow up sooner to their Pitch: See it in Birds and Beasts, and in worthless things, as Mushromes and Weeds, which spring up suddenly.

Now a Child of God or a New Creature (which is the flower of all the Creatures) if he live long, is longest before he come to his perfection, because he must continue growing while he lives, and cannot attain to his full age till he dye.

2. Yet it may be our own fault that we grow no faster.

Object. 2. *I find not those inward joyes, enlargements, ravishments I have formerly felt, which make me suspect my self, to be in a spiritual Consumption, or to be gone backward.*

Ans. There is a twofold growth,

scil. { Upward.
 { Downward.

(which I hinted before) as,

1. Of Trees, they grow upward in Summer, more green, tall, leavy, bushy and fairer to the eye.

And they grow downward in Winter, more firmly rooted in the earth: the roots striking deeper and further into the

the earth; and are more fastned by the Winds, shaking the Trees, loosening the Earth, and causing it to come close about the roots. Of Christians, who at their Conversion, and afterwards in their calm and warm Conditions, grow upwards in comforts and refreshments, in flourishings and forwardness; in Buds, Blossoms and Fruits, in ripe and ready Expressions, Profession and Confession.

But afterwards, especially in the Winter or cold Times of Affliction, Desolation or Tentation; they grow downwards, *scilicet* in humility and self-abhorrence; in sincerity and truth in the inwards parts; in solidity and stability, and in the fear of the Lord that is put into their hearts. They grow more inwardly, in beauty, glory and strength, and their hearts are more deeply rooted in Christ. As Husbands love to their Wives is more flashing and sparkling at Marriage; but more solid afterwards, though it lye in a less room. So the affections of Christians are more stirring, and their comforts greater upon their first conversion, because then God woos and wins their hearts from all

other things to himself, and therefore offers them better and sweeter delights than ever they had from the creatures, the sight and taste whereof makes them leave all to cleave to him. Then they easily find and overcome God; he sweetly and graciously manifesting himself to them. And their joy and delight is yet the greater at such a time, because then every thing seems new to them. God hath given them a new mind, new heart, new life: They have gotten new hopes, new kindred, new rewards, and are escaped out of the hands and power of their spiritual enemies: which things much affect them, and the more for the newness of them. New things being most taking and delightful. God deals with Christians suitably to their several ages, as men do by their children. As little children may be led whether one will with sensible objects, as Apples or Spice: So those that are Babes in Christ, (but young Converts) are led by sense and feeling of Gods love, and inward joy: But afterwards when they are grown up from childhood, to be men in Christ, they enter upon a different estate, and when feeling many times fails, God withdraws

com-

comforts, hides his face, and puts them upon it to walk by faith, 2 Cor. 5. 7. and not by sense. And to prove his love to them, rather by Arguments drawn from Gods free-grace and faithful promises, and from former experience of his mercies, than from divine manifestations, comforts, raptures. And then they may be put to wastle hard with God, and wait long for what they desire. God in these respects dealing, as a prudent Father who will not kiss and dandle his Son, nor shew such signs of affection when he is grown up to be a man, as he did when he was a Child: but walks more reservedly (and sometimes more austere) towards him, concealing his love from him, to keep him within streighter bounds of filial obedience.

Now if we do not observe this difference of age in Christians, and the consequents thereof, we may conclude against our selves that we grow backwards in faith, because we go not forward in feeling. Whereas Faith is strongest, when feeling is weakest. Mistake of age causeth sometimes a fear of decay even where there is a growth.

Thus Christians may grow one way,
S a though

though they do not grow another: but whether it be upward or downward, they grow Heaven-ward.

4. The Excellency of Grace appears as in the Nature, Causes and Effects thereof, so in the *Subject* or propriety of it: that it is proper and peculiar to Gods Elect, whom he hath ordained to life from Eternity, and whom Christ hath effectually redeemed, and will save eternally: it is a Spiritual Blessing conferred as a mark of special favour from God upon them all, and them only, that shall have glory and upon no others. Which,

1. Makes them to be what they are (as it did Paul, 1 Cor. 15, 10. *By the grace of God I am what I am*) For grace is the very form of a Christian, which essentiate him as he is a Christian, to be a Saint, and a Believer, truly and really good, though imperfectly here. It is the soul (as it were) of the soul; and makes a man to be actually the Child of God, and an Heir of Heaven.

2. Which distinguisheth them, as a characteristical property from all others. Grace discriminates the Elect from the Reprobate; the Spiritual from the Carnal, the righteous from the wicked; the
seed

seed of the woman from the seed of the Serpent, Christs Sheep from Goats, his Wheat from Tares, Gold from Dross.

Hence Grace is called the faith of Gods Elect, *Titus* 1. 1. *Col.* 3. 12. The Patience of Saints, *Rev.* 14. 12. The wisdom of the just, *Luke* 1. 17.

God gives his Children Grace, for a double Portion as they are his first-born; or for an inheritance as they are his *Isaacs*; for a Badge or Cognizance to be known by, as they are his Servants; for a sparkling lustre or splendor, as they are his Jewels; for a special Mark, as they are the Sheep of his pasture, and vessels unto honour, meet for their Masters use: for Tickets as they are his strangers, or brood of Travellers, to pass through the Enemies Countrey here below, and to enter into Heaven and Glory above.

As *Abraham* gave all that he had unto *Isaac*; but unto the Sons of the Concubines which he had, he gave Gifts and sent them away unto the East Countrey, *Gen.* 25. 5, 6. So God gives grace to his Elect only, but common gifts to others, as well as to them.

Now Common Gifts being dispensed by

by God promiscuously to all, do not distinguish the good from the bad, nor the elected from the rejected, yea, sometimes not Heathens from Christians. We see many that excell in gifts are void of grace; that even bad men have good parts, yea, even such men as are Enemies to grace, and to the power of godliness, and opposers of the Means of Grace and Salvation, and of those that are gracious; and that employ their parts against the same.

Moral Vertues suffered the Stoicks (who were the chiefest of Heathens, and had, as some say, the highest Notions about vertue) to be bitter opposers of *Paul*, *Acts* 17. 18.

Many exact Moralists of strict and austere lives; or that were devout in a natural, formal, superstitious, or will-worshipping way, have been cruel persecutors of Christ and Christians, and violent opposers of pure Religion and holy Worship. As *Paul* was whilst a Pharisee, though unblamable in his life, and very devout in his way; what havoc and spoil made he of the Church of God, *Acts* 22. 4. *Acts* 8. 3. *Gal.* 1. 13. *Phil.* 3. 6. The devout and honourable Women (who had embraced

embraced the Jewish Religion, and were
strict and zealous in Legal Observances,
and in their Traditional Worship of God)
they with the chief men of the City of
Antioch in *Pisidia*, at the Instigation of the
Jews, out of blind zeal against the Go-
spel, raised persecution against *Paul* and
Barnabas, and expelled them out of their
Coasts, *Acts* 13. 50.

5. The Excellency of Grace appears as
in the Subject, so in the *Adjuncts* of it, as

Duration,
Beauty.

1. In the *Duration* of it both in it self
and to us.

1. Grace in it self is permanent, incor-
ruptible, that fadeth not away, ever-
lasting; a birth that shall never dye, a
plant that will not wither, but grow up
untill it attain to its full height in Hea-
ven. Only Grace can be called durable
Riches, *Prov* 8. 18. it being the unsearch-
able riches of Christ, *Ephes* 3. 8.

2. Grace is durable to all that have
received it in Truth, so as it shall be re-
ally theirs, and remain with them for
ever. It cannot be utterly lost by them,

nor taken wholly from them, by the Devil, the World, the Flesh, or Death; because it is kept in safe hands for them, *Our life is hid with Christ in God*, Col. 3. 3. And we are kept by the power of God, through faith unto salvation, 1 Pet. 1. 4, 5.

1. Grace is that good part, which being once chosen by us, shall never be taken from us; *Luke 10. 42.*

2. That good work, which God having begun in us, will perfect untill the day of Jesus Christ, *Phil. 1. 6.* We may be confident of it, Christ who is the Author, will be the finisher of our faith, *Thes. 1. 10.* and of all other Graces in us; *Heb. 12. 2.* that as he performeth all things for us, *Isa. 26. 12.* *Psal. 57. 2.* so he will perfect that which concerneth us, *Psal. 138. 8.* Grace is Christs business in us, which he will not do to the halves, nor leave in the midst, but raise it up to its full height, or carry on to consummation, and lay on the top-stone thereof.

3. That great gift of God, which God will never repent of his giving to us, *Rom. 11. 29.* and therefore never take it away from us; nor leave our souls wholly destitute of it.

4. That

4. That *seed of God*, which takes and keeps possession of the soul for God, so that he cannot sin, to wit, as the wicked doth, wittingly, willingly, impenitently, 1 John 3. 9. Or so as quite to leave God and lose his soul.

5. Grace is a *Means of making our Calling and Election sure* to us, 2 Pet. 1. 5. & 8, 9, 10, 11. Both which would fall and be frustrate to us if Grace should fail in us.

Therefore the Apostles call the Graces of the Spirit *better things*, in Heb. 6. 9. *that accompany salvation* better, than the best gifts (which men may have, and yet lose, and themselves also) because these will abide with us for ever; and be concomitants of our souls to Heaven.

Common Gifts are perishing, fading things in themselves. Men that have them may lose them, and fall away and perish everlastingly, as Apostates do, Heb. 6. 4. to 9. As they are gotten by industry and exercise, so they may be lost, by idleness, negligence and looseness. Common gifts and abilities are not sure to men, therefore their Calling and Election cannot be made sure by them; because they are not the proper immediate effects, nor inseparable concomitants thereof: nor do

do they accompany salvation certainly and necessarily.

*Stella ca-
dens non est
fella.*

Common Gifts are like flowers that will fade; like Stars (or Meteors rather) that will fall.

6. The Beauty and Glory of Grace both in it self and in us. Hence Grace is called Glory, 2 Cor. 3. 18. and by being renewed into Gods Image, we are changed from glory to glory; that is, from one degree of grace to another. Grace makes us like the Kings daughter, all glorious within, *Psalm 45. 13.* adorned in the inner man with faith, love, hope, holiness, &c. and glorious without also by the exercise, or bearings forth of the same in our lives. Wisdom makes the face to shine, *Ecclesiast. 8. 1.* Holiness makes us shine as lights in the world, *Phil. 2. 15.* and our good works to shine as beams of light, *Mat. 5. 16.* And our lives to be (as one faith) a very Heaven, sparkling with variety of Graces, as with so many bright Stars and glorious splendor: When Grace enters into the heart, it may be said unto it, arise, thine for thy light is come, for the glory of the Lord is risen upon thee. As Gods Sanctity is his glory (therefore he is said to be glorious in holiness, *Exod.*

Exod. 15. 11.) So nothing makes us so truly glorious as holiness, or to be really gracious. It sets a Crown and a Diadem of beauty upon our heads; for herein a man most resembles the excellency of his maker.

Hence the Saints are the most excellent ones upon earth, *Psal.* 16. 3. of excellent spirits, *Prov.* 17. 27. and more excellent than their Neighbours wheresoever they dwell; the Lords Worthies of whom the World is not worthy. Grace makes a man amiable and venerable in the eyes of others. What great reverence, respect and honour hath grace gained to Godly persons, not only from their brethren or fellow-Saints, but even from natural, moral, yea sometimes from wicked men; as to *John* from *Herod*, whom he feared and reverenced, because he was a just and holy man, *Mark.* 6. 20. Holiness is majestical even in the Saints, which gets them honour in the Conscience of their greatest Enemies; as it did to *Abraham* from the *Hittites*, amongst whom he was as a Prince of God, *Gen.* 23. 6. to *Joseph* from *Pharaoh*, *Gen.* 41. 38. to *Daniel* from *Nebuchadnezzar* and *Darius*, *Dan.* 2. 48, and 6: 28.

Prov. 12.
26.
Heb. 11.
38.

Grace

Isa. 43. 4. Grace makes a soul precious and honourable, lovely and delectable unto God; it draws the eye and heart of God most towards it. Grace is the Fathers image stamped upon his adopted Sons; which
 Psal. 147. 11. he takes most pleasure to behold. It is
 & 149. 4. a glass wherein God looketh himself and
 Prov. 11. 10. seeth his likeness. God takes special Notice of the least seed, bud, or spark of grace in whomsoever it is.

Math. 12. 20. God cherisheth and nourisheth the least beginnings of Grace in any. He will not quench the smoking flax, nor break the bruised reed.

God overlooks many Infirmities where he sees grace and sincerity, as he did in *David*.

2 Cor. 8. 12. He accepts the will for the deed; and of a man according to that he hath, and not according to that he hath not, where he seeth a holy Bias or Inclination upon the will, though power to perform the same is wanting. Hence God measures the Saints actions by their affections.

Rom. 7. God values Grace above all created good, or whatsoever his hand hath made, whether it be substance or quality; and he prizeth his Children that have it above all other persons in the World.

How

How highly did Christ commend and admire his spouse for her grace, beauty, excellency and delight; which he elegantly describes according to the divers Members of her Body, as Eyes, Teeth, Lips, Temples, Neck, Breasts, &c. *Cant.* 4. 1. 10. 6. and *Chap.* 7. 1. 10. from her feet upwards to her head, her Graces ravished his heart, *Cant.* 4. 9, 10. and made her voice sweet and countenance comely, *Chap.* 2. 14. and her pleasant for delights. Upon the account hereof Christ calls his Church, his Love, Dove, Fair one, and saith, *she is all fair, and there is no spot in her, Chap.* 4. 7.

God approves of Moralities and Civilities that are in natural men, because they have some kind or degrees of goodness in them. Christ beholding the young Man that had observed the Commandments of the second Table from his youth, commended and loved him for his moral Goodness and natural Ingenuity, *Mark.* 10. 19, 21.

But only Grace is the great Jewel in Gods eye; and the Godly are his chief delight.

In Grace are all combined excellencies, as beauty, sweetness, strength, &c.

Grace

Grace is a chain of Gold or Pearl consisting of many Links, all fastned together, so that he that hath one, hath all, 2 Pet. 1. 5, 6, 7. Whereas common gifts are several and loose one from another, so that a man may have one of them and not another, or some and not all.

So much of the excellency of grace in it self: and above Natural parts, Moral vertues, and Common gifts.

Now I shall say something of the excellency of Grace above all other things in the World especially these three,

1. Riches.
2. Honours.
3. Pleasures.

Which are call'd *Dives* his good things, Luk. 16. 25.

1. *Grace excells Riches*, as Silver and Gold, Worldly possessions,

Ecd. 4. 8.

1. These cannot satisfy the eyes or hearts of the owners, nor terminate their desires, nor give them content, nor make them say, It is enough, — He that loveth

Ecd. 9. 10.

silver or abundance, shall not be satisfied with silver or with increase. The having of much serves but to increase mens Thirst after

after more; hence, the more they have,
the more they desire. Riches make ma-
ny like the Horse-leach's two Daughters,
crying give, give, and are never satis-
fied; *Eccl. 10. 15.*

There are no greater Male-contenty,
unsatiable, unsatisfied persons than many
rich men are. Their Wealth may fill
their Purfes, Coffers, Houses, but not
one Corner of their Hearts.

Worldly goods cannot make men
good, or better; but many are made worse
thereby, more covetous, proud, malici-
ous, scornful, carnal, cruel, and more
hardened in evil and against good. A house
full of Silver and Gold, cannot purchase
one dram or mite of grace for the heart.
They that will be rich, fall into Tempta-
tion and a snare, and into many foolish
and hurtfull Lusts, which drown men in
destruction and perdition. For the love
of money is the root of all evil, which
while some coveted after, they have cired
from the faith, and pierced themselves
through with many sorrows. *1 Tim. 6.*

9, 10. These cannot save men,
From Temporal judgements, they
profit not in the day of Wrath, Neither

*Prov. 11. 4.
Zeph. 1. 12.*

mens

mens Silver nor Gold is able to deliver them in the day of the Lords Wrath; *Weep and bowle ye rich men; for your miseries that shall come upon you, Jam. 5. 1. 2.*

2. Much less from Eternal Wrath or Torments in Hell, see it in the Parables of the two rich men in the Gospel, *Luke 12. 16, 16. 22. Luke 16. 19, 22, 23.* Liftings up in the World, cannot prevent castings down to Hell.

3. Nor mitigate mens Torment in the least measure there; no nor procure a drop of water to cool a scorched tongue, *Luke 16. 24, 25.*

4. Riches cannot help men to Heaven, nor buy a glimpse of glory for them, nor a Ladder to climb Heaven upon, nor give them a lift for Heaven; they straiten the way, and obstruct the passage thither, *Mat. 19. 23, 24.* These incline men to lay up treasures for themselves on earth only, and not to be rich toward God.

5. Riches are perishing and corruptible things in themselves, even silver and gold, the most durable of them, *1. Pet. 1. 18.* and they are uncertain to us, we have no sure hold of them, but may lose them, or they may be taken from us by casualties, enemies, &c. *mille modis* — *Solomon*

lowe sayes they certainly make themselves wings and flee away as an Eagle towards Heaven, Prov. 23. 5.

But Grace satisfies, sanctifies and saves both temporally and eternally all them that have it; and continueth both in it self and to them for ever.

2. Grace excels all *Honours*; and preferments, praise, power, pomp and glory here below. Because,

1. These cannot exalt men to spiritual Priviledges, Relations, or Celestial dignities, as to be;

The Sons and Friends of God;

The favourites and Heirs of Heaven;

Kings and Priests unto God the Father, and a Spouse to Christ;

To live in a sublime Sphere of divine activity above the World.

How high have many been in place and power, that have been very low in their spirits and actings for God or good. Such make many worse; but few better. Many seem good till they grow great, and are never ought after.

2. These cannot countervale or conquer great discontents or disquiet of

heart,

heart, sometimes upon small occasions, when men are crossed and disappointed. *Abah's* whole Kingdom, could not give him content; when *Naboth* denyed him his Vineyard for a garden of Herbs, *1 King. 21. 1. 2. 4. 7.* All *Haman's* high promotion and Court-honours, availed him nothing for lack of a complement from *Asterd* *as, Esther. 3. 2. 3.* he could take no comfort in his advancement, because *Asterd* the Jew would not bow unto him.

These are unstable as water, uncertain and inconstant as winds; turning about as weather-cocks, as wheels, as feathers in the aire; wavering as waves. How much and oft are many lift up and cast down, and tossed to and fro by the flowing and ebbing of preferments, and honours, and praises with men.

4. These puff men up with pride, and make their spirits like bodies swell'd with Tympanics, or bladders blown of bubbles, that is like of water, fill'd with wind; high and lofty.

Grace excels all beauty, bravery, gallantry, and glittering splendor of the World in any kind (which are the great *Diamonds* of the people of the World) as the Lillies of the Field excelled *Solomon* in

all

T

all

all his Glory, when he sate on his stately Throne, and in his Royal Robes. God puts more glory upon a flowre of Grace, then Art and Cost can put upon the most spendid Grandees and magnificent Monarchs in the World.

The patient, couragious, suffering Martyrs were more glorious than their high and stately Persecuters, as those of the Church were whom *Herod* stretched forth his hands to vex, more glorious than he, when he sate upon his Throne, arrayed in Royal appattel, and the people Deified him, *Mat. 12. 12, 21, 22*. Poor, sore, begging *Lazarus*, through Grace excell'd the rich man in glory, who was cloathed in Purple and fine Linnen, and fared sumptuously every day, *Luke 16. 19*. *Agrippa* and *Bernice* are said to have entred into the place of hearing, *and many thousands*, with great pomp, or specious splendour and magnificence, *Mat. 23. 23*. where observe that worldly pomp and state is but *vanity* a fancy, a flash or Meteor; a vaine shew; a fading, withering flower; at best but a noble vanity. But Grace exalts and elevates, composes and quiets; irradiates and makes splendid, humbles and meekens them that have it.

3. Grace excels all Pleasures of the flesh and of the World, all delicacies which gratifie the senses, and all indulging of them in Meats, Drinks, Apparel, Sports and other delights.

How much cost, time and pains do Gallants lay out upon their pleasures, for which they must give account to God one day :

These are 1. But *shallow*, superficial, they reach but a little way, skin deep, a man may soon see an end of all the perfection (if any) that is in them : they flush the face and tickle the flesh and the fancy, but do not fill or satisfie the heart : they soon glut or tire even pleasure-mongers themselves, and cause a loathing sometimes as Quails did to *Israel*, *Numb.*

11. 20. and make them to desire either new, or more, or the same over again : they are fallacious and disappointfull, promising much and performing little, even in laughter, the heart is sorrowful, saith *Solomon*, *Prov.* 14. 13. The carnal pleasures and jollity of the wicked are frothy and flashy ; accompanied with inward gripings of fear, and grief and vexation of heart ; what one saith of an evil wife, is true of these, a man way sooner have

have have a cold armfull than a warm heartfull of them.

2. But *short* for continuance, they endure but for a season: they are like the crackling of Thorns under a pot, soon in and soon out; which suddenly vanish not leaving any solid content or joy behind them. Their last at longest is but here. *Dives* in his life time received his good things (all his pleasures and delights, which were his Heaven); then followed his Hell, and Torments, without ease or end for ever. The rich men *James* speaks of, lived in pleasures and were wanton, &c. but on the earth, here and no where else. Those that live in pleasures may outlive their joy and happiness, and then enter into pain and misery to be never and yet ever endured.

Heb. 11.

29.

Luk. 16.

25.

Jam. 5. 5.

3. But *sad* in effects and consequents; for pleasures do often, 1. *Fatten* mens hearts and make them gross, senseless and stupid; to grow past feeling; as the hearts of the proud and which pleasures make as fat as grease, *Psalm* 119. 70. but cannot fill them! The Philosopher observes that fat-hearted people are dull and stupid; as *Plutarch* observes of the Ass, (which is of all

Eph. 4. 18.

Beasts the dullest) that it hath the faintest heart. Fat things are less sensible.

2. Make men uncharitable, unaffected with others miseries as those that drunk Wine in bowles were with *Josephs* miseries, *Amos* 6. 4, 5, 6. yea oppressive and cruel, as *Dives* that rich Glutton that fared deliciously every day, denyed a crumb to *Lazarus*: and the rich men in, *Jam.* 5. 5, 6. who lived in pleasure, and nourished their hearts as in a day of slaughter, they condemned and killed the just.

3. The pleasures of this life choake the seed of the Word (as in the Thorny ground, *Luk.* 8. 14.) that it brings no fruit unto perfection.

4. Pleasures are food or fuel to Lusts, yea and bellows also to inflame them. Lust is but the last end (as one saith) and consummation of all pleasure, to be gratified and satisfied by them. Hence Lusts and pleasures must be served (as Masters by us) else they are starved. Pleasures are many as the Quails to *Israel*, meat for their Lusts, but they cause leanness in their souls, *Psal.* 106. 35.

5. Pleasures and joy to the wicked end in pain and sorrow: the end of this honey

Th. 3. 3.

honey will be Gall and bitterness to them. *Solomon* asserts it, *Prov.* 14. 13. and *Babylon* shall find it, *Rev.* 18. 7.

Carnal pleasures are like Bees, which bring honey in their mouths, bat stings in their Tailles, which they stick and leave behind them in the consciences of men; these stings may breed worms to torment them for ever, which will not dye, *Mark.* 9. 44.

But the pleasures and joyes which *Grace* gives a soul here, are heart-refreshing, satisfying-ravishing, &c. which produce pretious effects in it; and will certainly procure fulness of joy and Rivers of pleasures hereafter, at *Gods* right hand for evermore; when the delights of *Grace*, shall be swallowed up in the gulf of glory unto Eternity.

Thus *Grace* doth infinitely surpass all carnal, worldly pleasures, in operations, dimensions and duration.

FINIS.

275

THE
Nature and Sweetness
OF
FELLOWSHIP
WITH
Jesus Christ.

By *Edward Reyner*, late Minister of the
Gospel in *Lincoln*.



LONDON,
Printed, by *R. W.* for *Henry Mortlock*, at
the Sign of the White Hart in *West-*
minster-Hall. 1668.

296

THE
Name and Surname
OF
FELLOWSHIP
WITH
Jesus Christ.

By Edward Rogers, late Minister of the
Gospel in America.



LONDON,
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the Sign of the White Hart in St. John's
Street, Hall, 1868.



THE
Nature and Sweetness
OF
FELLOWSHIP
WITH
Jesus Christ.



OUR Fellowship with Christ
stands in
1. Interest.
2. Intercourse.

1. He and all his are
in Interest } made ours.
whereby }
2. We and all ours are
made his.
1. Whereby Christ is ours, and we are
his,

his, by mutual propriety or Reciprocati-
on of Right and Title, one in and to ano-
ther. This Mutual Interest may be
claimed, pleaded and professed.

1. By us to Christ, as it was by the
Spouse, Cant. 2. 16. *My beloved is mine, and
I am his*: by *Thomas*, John 20. 28. *My Lord
and my God*: By *David* frequently, when
he saith *My God, My God, and I am thine*,
Psal. 115. 94. & 116. 16. *Truly I am thy
servant.*

Isa. 43. 1.

* Mal. 3. 17.

It is owned and acknowledged by
Christ towards us, that we are his: his peo-
ple, his members, his Spouse, his friends, his
brethren, his sheep, his Jewels, his pecu-
liar treasure, &c. and that he is ours, our
Saviour, Head, Husband, Shepheard.

This was mutual between God and
Israel, In the day when Israel avouched
the Lord to be their God, and the Lord
avouched them to be his peculiar people,
as he had promised them, *Deut. 26. 17, 18.*

III. By this *His* All *His* are made ours.

Interest. 220 All Ours are made his:

278 2100 His ours 2100 2100 2100

1. *All his are made ours*: scil. as we are
capable, or stand in need thereof, and
which conduce to our good: as his two
Natures,

Natures, and the properties of them: his three Offices: his several states of Humiliation and Exaltation: And all his benefits procured unto us in and by the same, are made really ours.

And we have fellowship with Him in them all, especially in these Six: *Scil.*

1. His Righteousness.

2. Holiness.

3. Sonship.

4. Redemption.

5. Ascension.

6. In his Session.

7. Intercession.

8. In his Salvation.

1. In his *Righteousness* wrought for us by his obedience active and passive, imputed by God, and applied by faith unto us, *Phil.* 3. 9. *2 Cor.* 5. 21. for our justification, or remission of our sins, and reconciliation with God, which he obtained for us by his blood, *Ephes.* 1. 7. Hence *Christ* is said to be our Peace, and the propitiation for our sins, to be made unto us of God *righteousness*: and to be the Lord our *righteousness*.

2. In his *Holiness* for our sanctification, which,

1 Cor. 1.

30.
Ier. 23. 6.

John 1. 16.

which he is made to us of God; we by faith receiving of Christs fulness, Grace for Grace.

For his Grace is sufficient for us, to make us holy throughout in Spirit soul and body, even as good as he would have us to be, even partakers of the Divine Nature.

To this End *we have fellowship with Christ*: particularly,

1. *In his death*, for the Mortification of sin in us, *Rom. 6. 6.*

2. *In his resurrection*, for the vivification of our souls, to raise us up to newness of life, *Rom. 6. 4.* to seek and set our affections on things above, *Col. 3. 1, 2.*

The power and vertue of both, being derived and conveyed into us from Christ by his Spirit through faith, to make us conformable to Christ in both, *Phil. 3. 10.* Which the Apostle calls our being complanted into the likeness of his death and resurrection, *Rom. 6. 5.*

3. We have fellowship with Christ *in his Sonship*, for our Adoption and Regeneration. Hence it is said,

1. That God hath predestinated us to the adoption of Children, by Jesus Christ to himself, *Ephes. 1. 5.* to wit, by

our

our Union, or Membership with Christ, and Marriage to Christ, who is the Son of God from Eternity.

2. That God in fullness of time, sent his Son to redeem us, &c. that we might receive the Adoption of Sons, Gal. 4.

3. That we receive our Adoption from Christ, by receiving Christ by faith, John 1. 12. To as many as received him, he gave power (or privilege and Prerogative royal, to become the Sons of God, even to them that believe on his Name; And ye are all the children of God (saith Paul) by faith in Christ Jesus, Gal. 3. 26. Therefore he is not ashamed to call them Brethren, Heb.

4. That we are begotten again by the resurrection of Jesus Christ, 1 Pet. 1. 3.

5. We have fellowship in his Redemption purchased for us with his blood, Col. 1. 14. For our deliverance out of the hands of all our Enemies, Luke 1. 74. From Sin, Satan, World; from Death, Grave, Hell, or wrath to come, Rom. 5. 9. 1 Thess. 1. 10. And from the charge or indictments, which any of them can draw up against us; as appears by Pauls triumphant Challenge in Rom. 8. 33, 34. Who shall

shall joy any thing to the charge of Gods
Elect. ~~It is in Christ that dyed,~~ yet ra-
ther that is risen again, &c.

1 Cor. 1. 30

Hence Christ is said to be made unto us
of God, Redemption; that is, both of our
bodies and souls, from all evils and misfe-
ries whatsoever, by the last and glorious
Resurrection.

5. We have the fellowship of Interest
with Christ, even here, on this side the
Grave, in his

Ascension.

Session at the right hand of God.

Intercession.

1. In his Ascension into Heaven, to pre-
pare a place for us, even mansions of
glory in our Fathers House, John 14. 2.
and to make all ready for our Compleat
Reception and Entertainment, against we
come there. Hence Christ is said to be
a fore-runner for us, that ente-
red into Heaven for our good. As a
Harbinger goes before to take up lodg-
ings: So did Christ,

Heb. 6. 20.

1. To open Heaven for us (which was
shut against us for our sins, as Paradise
was against Adam when he had sinned)
and

and to make a free passage for us to enter in. Christ by his own blood entered in thither, having obtained eternal Redemption for us, *Heb. 9. 12.*

2. To take Possession of Heaven for us, in our very Names, stead and right; as a Guardian takes possession for Heirs under age, or in their Minority, as we are here.

3. To assure us that we shall go after him, and follow this our fore-runner to Heaven, in due time, as Members to our Head, and as a Spouse to our Husband.

Christs Ascension adds much to the strengthening of our faith in him, for the fulfilling of Promises: and it makes our Hope as an anchor of the soul, both sure and stedfast, because cast within the Vail whither Christ is entered for us, that we should be made partakers of the Happiness there enjoyed.

*Heb. 6.
19, 20.*

4. To draw up our hearts to Heaven after Christ, to make us mind heavenly things, and set our affections on things above, and have our conversation in Heaven; by the Influence of Christs Ascension upon our souls; to make them ascend continually Heaven-ward; and
 U desire

Phil. 1. 13.

desire to be there with Jesus Christ (he being so nearly and dearly related to us, as our Head, Husband, sweetest Friend, &c.) as best of all for us! The hearts of men and women are much carried out towards the place whither their dear friends are gone.

3. To comfort our hearts against all troubles, sorrows, disgrace, &c. to which we are obnoxious in this world, *John 14. 1, 2.* because Christ in Heaven prepareth rest, and honour, and joy, &c. enough for us.

2. *In his Session* at the right hand of God; which may be considered in two respects:

1. As it imports the highest degree of Christs Exaltation, and the sublimity of his Power, Majesty, Glory and Sovereignty, so it is peculiar to the person of Christ the Mediator, and his Prerogative only, *Matth. 26. 64. Luke 22. 69. Heb. 1. 3, 13.*

Eph. 1. 20,

21, 22.

2. As it implyes Christs sitting there as a Head to his Church, or as in our right and stead, as a common person representing us. So we have Interest and fellowship with Christ therein: because *God hath made us to sit together with him,*

him, is equal, in the Highest Heavens,
Eph. 2. 6. By faith we may look upon our
selves as sitting with Christ there, by ver-
tue of our near Union with him; yet in
our Capacity and Proportion: *scil.* we
are made to sit with Christ in his Throne,
as he is set down with his Father in his
Throne, Rev. 3. 21. To sit at Christs
right hand, as Christ sits at Gods right
hand, Psal. 45. 9. Upon thy right hand
did stand the Queen in Gold of Ophir:
that is, as one expounds it, As Christ is at
the Fathers right hand, so the Church is
at Christs right hand, where, as his Wife,
she shineth with her Husbands beams.

The *Benefits* that redound to us by Christs sitting at the right hand of God, are the royal and glorious *Execution of his Offices,*

{ Kingly,
{ Priestly and
{ Prophetical.

1. *Kingly*, to rule in both his Natures, as he is God and man in one person in full Glory, Power, and Majesty, and to govern all things for the good of his people.

U 2

Particularly

Particu- } To defend his Church, as well
larly; } as to rule and govern it.
And to subdue his and their
} Enemies.

For he must reign, till he hath put all Enemies under his feet, *1 Cor. 15. 25. Psal. 110. 1, 2.* and rule in the midst of them till then.

Mat. 28. 18

To this end he hath all power (Imperial over every creature, judicial over men and Angels) or power over all things in Heaven and Earth is given him, *Eph. 1. 20, 21, 22.*

And all Judgement is committed to him by the Father, *John 5. 21, 22.*

And he hath the Keyes of Hell and Death, *Rev. 1. 18.* and of the Kingdom of Heaven also, to open to whom he will.

This sets forth the Dignity and safety of the Saints even here, that Christ is at Gods right hand, and they are held fast in Christs hand, *John 10. 28.* And all his and their Enemies are under his feet; who then can pluck them out? Are they not as safe as if they were in Heaven? Him hath God the Father exalted with (or as *Piscator* expounds it) at his right hand,

hand, to be a Priest and Saviour, to give repentance and remission of sins to *Israel*, *Acts* 3. 31. & 2. 36.

2. Of his *Priestly* Office, to make Intercession gloriously for them (of which afterwards) at the right hand of God, *Rom.* 8. 34.

3. And *Prophetical*, to pour out his Spirit upon all flesh; to reveal his Mind and Will, and the Mystery of Salvation unto us; to teach us all things, and guide us into all Truth, and illighten our understandings in the Scriptures.

Ioh. 14. 25.

1 John 2.

27.

By this his *Prophetical* Office he is made unto us of God wisdom, *1 Cor.* 1. 30.

Further, Christ makes us conformable to himself (as we are capable) in these his Offices, *Rev.* 1. 6. *He hath made us Kings and Priests unto God,* — a royal Priesthood; or Kingdom of Priests, *1 Pet.* 2. 9. *Kings* to rule over the Devil, the World and the flesh: *Priests* to offer up the Sacrifice of our selves, *Rom.* 12. 1. of Praise and Alms, *Heb.* 13. 15.

This also should draw up our hearts to Heaven, that our Saviour is not only entered thither, but sits there in Majesty, draw them to seek those things that are

above, where Christ sitteth on the right hand of God, *Col. 3. 1.* I desire to take a journey thither to see Christs Exaltation at Gods right hand, as men are desirous to see those friends that are highly advanced though in places remote from them, as *Jacob* to see *Joseph* that was preferred in *Egypt*.

3. We have the fellowship of Interest *in his Intercession*; not only as that on Earth, that is, the prayers he put up to his Father in the dayes of his flesh for all believers, or all which the Father gave unto him: but especially in that he performs now in Heaven; whither Christ is entered, to appear in the presence of God for us, with our Names in his breast (as the High-Priest entered into the Holy of Holies for *Israel*, *Exod. 28. 29.*) where he presents himself, or his own Person in two Natures, and the merits of his Death and Passion, and his satisfaction before his Father, to be accepted on the behalf of all the Elect of God: and he is *ἀδελφός* ; ever-living to intercede for us,

1. For the Application of all his Benefits to us, to put us into actual possession of them.

2. For

2. For acceptation of our Persons, Services, and good works with God, notwithstanding the iniquities of our holy things, *1 Pet. 2. 5.* *Heb. 13. 15.* and for the prevalency of our prayers, *Rev. 8. 3.*

3. For the continuance of our Reconciliation with God, notwithstanding our daily infirmities and trespasses to maintain that peace by his Intercession, which he made between God and us by his Blood and Passion.

4. For our Perseverance or preservation in the state of Grace even to the end, that we may not fall away, or out of it, though we do fall in it. Christ prayed on Earth for *Peter*, that his faith might not fail, *Luke 22. 32.* What doth he now in Heaven upon that account for his Saints on earth.

5. For the Mission or sending of the Holy Ghost the Comforter to us, to abide with us for ever, (which he promised as a fruit of his Ascension, *John 16. 7.* and of his Intercession, *John 14. 16.*) in his several operations suitable to our Necessities: to make intercessions for us, by stirring up sighs and groans in us which cannot be exprest, *Rom. 8. 26.*

6. For the pleading of our Cause (in
U 4 every

every respect) throughly and effectually, as our Advocate with the Father; as a Lawyer doth for his Client, 1 *Joh.* 2. 1. *Rom.* 8. 33, 34.

7. For compleating our Salvation, or to save us perfectly and everlastingly, *Heb.* 7. 25.

Thus we have the fellowship of Interest with Christ, in his Ascension, Session and Intercession.

6. And Lastly, *in his Salvation*, or Inheritance, Kingdom and Crown of life and glory, joy and felicity unto Eternity.

Hence we are said to obtain salvation
 1 *Thes.* 5. by our Lord Jesus Christ, or the salvati-
 2 *Tim.* 2. on that is in Christ, with eternal Glory;
 10. and Christ is call'd the *author of eternal Sal-*
vation, *Heb.* 5. 9. and the *captain* there-
 Eph. 5. 23. of, Chap. 2. 10. He is the *Saviour of the*
body, and we are said to be *coheirs with*
Christ, *Rom.* 8. 17. that is, joynt-inhe-
 riters with him of the everlasting King-
 dom and Glory of our Heavenly Fa-
 ther.

This salvation or Eternal Glory is prayed for, purchased and ensured by Christ to us on earth.

1. Christ *prayed* for it to his Father
 when

when he was on earth, *Job. 17. 24.* that all those whom he had given him may be with him where he is, (that is in Heaven) for the full participation of his Glory: and *I know*, saith he to his Father, *that thou bearest me alwayes.*

John 11.
42.

2. Christ purchased it for us on earth by his passion, or with his own blood, that was the Price of Heaven, and our way into Heaven, *Heb. 10. 19, 20.* Hence it is call'd the Purchased possession, *Eph. 1. 14.*

3. Christ ensures it to us here,

- { 1. By Pledges.
- { 2. By Promises.

1. By Pledges or pauns, two especially,

1. Of *his spirit*, which he leaves us on earth, as an earnest of our Inheritance, *Ephes. 1. 13, 14.* and his graces call'd the first fruits of the spirit, for a Pledge of the whole crop of glory we shall receive in Heaven. By this assurance an entrance is ministred to us abundantly into Heaven, *2 Pet. 1. 10, 11.*

Rom. 8.
23.

2. Of *our flesh*, which he took from us, and carried it into Heaven, to assure us, that

that the whole shall be brought after him.

2. *By promises*, for Christ hath given us many pretious promises of eternal life and salvation, all which are Yea and Amen in him, to all true believers. By faith their souls are bound up in them as in bundles of life. Hence *He that believeth, hath everlasting life*, is as sure of Heaven, as if he was there already, *When Christ went away* (home to Heaven, his Fathers house) *there to prepare a place for us*; he promised, *I will come again (in due Time) and receive you unto my self* (that is, up to glory) *that where I am, there ye may be also*, even for ever. Christ being a Head, and the Church his body, and his fulness, *Epheff. I. 22, 23.* he must and will have all his Members up to him; he accounts himself not to be full or compleat without them all, as a body would be lame and imperfect, if it wanted any members.

As this is the Fathers will, that of all, *Ioh. 6. 39.* he hath given Christ, Christ should lose none, yea nothing, not the least member or part, no not so much as a Toe or a little finger: so it is in the purpose of Christs heart, and in the power of

of his hand to do the same effectually.

Thus we have Interest in the salvation of Christ even here in this life, to wit, in hope or in reversion, as hereafter in hand and in possession. Yea may we not look at our selves as in some sense already in Heaven and instated in it, considering that Christ entred into Heaven in our person, and we entred in, in his person; and that our flesh is there, and our Head is there.

Secondly, As all that is Christs is made ours, so *all Ours is made his.*

1. *Our Nature is made his by Incarnation.* He took part of flesh and blood, (Heb. 2. 14, 16, 17.) and was made in the likeness of men, Phil. 2. 7. essentially in soul and body, and in all the powers of the one, and the Members of the other: and He was subject to all manner of frailties and common infirmities, such as accompany flesh and blood, so far as Heb. 4. 15. they are freed from sin.

2. *Our sins are made his, or He was made to be sin for us,* 2 Cor. 5. 21. (who knew no sin,) by *Imputation* and a curse, Gal. 3. 13. *God made the iniquity of us all to meet upon him,* Isa. 53. 5, 6. and put upon Him all the

1 Pet. 2. 24.

the punishment and malediction due to us for them ; as he is our surety that undertook to God for us, to be responsible to his Law and Justice in every thing ; *Christ bore our sins in his own body on a Tree*, that is, the Cross ; at his Passion, in the full weight or condign penalty of them.

3. *Our afflictions* and miseries both inward and outward are made his ;

Mar. 26.
38.

1. *Inward afflictions* or Soul-troubles, as Desertions, Tentations, Contristations, Fear, Grief, &c. Sense of Sin, and of the Fathers wrath, Christ had large experience hereof in his own soul, especially in his Agony, when he sweat drops of blood, &c. and offered up prayers with strong Crying and Tears, *Heb. 5. 7.* and on the Cross, when he cryed with a loud voice, *My God, My God, why hast thou forsaken me ? He was a man of sorrows and acquainted with Grief, Isa. 53. 3.* His soul was exceeding sorrowful (*δελυνος* begirt with grief, or heavy round about) even unto death.

2. *Our Outward* and bodily afflictions are made his, as hunger, thirst, cold, weariness, faintness, sleepiness, poverty, mortality, death, &c.

Oppositions,

Oppositions, persecutions and sufferings of all kinds, in word and deed; Christ had experience of them all, and did partake of these infirmities of our condition, inward and outward,

By way { 1. Of Passion.
2. Of Compassion.

1. *Of Passion*, by his bearing of them for us in his own person, soul and body: *for he was in all points tempted like as we are, yet without sin*; and Christ undertook these infirmities for our sake. Heb. 4. 15.

2. *Of Compassion*, by his sympathizing with us in all our Weaknesses and Sufferings, as if he felt the weight, the smart, the pain of them all. *He is a merciful High-Priest, that cannot but be touched with the feeling of our infirmities*, Heb. 4. 15. *for he is in all things made like to his brethren*, not only in Nature; but also in infirmities and sufferings, and in all manner of Tentations, *that thereby he might be able, (experimentally) to succour them that are tempted*. Heb. 2. 17, 18.

He gave many Evidences of his Sympathy or fellow-feeling of our Infirmities when he was on Earth, as *he groaned in his*

his spirit and was troubled, *Job. 11. 33.* when he saw those that wept for *Lazarus*, and he *wept* also, *ver. 35.* as he did over *Jerusalem*, *Luk. 19. 41.*

It is often observed in the Gospel that Christ was *moved with compassion* : and that he put forth frequent Acts of pity, mercy and succour to those that were in any distress, in body or soul. He invited weary and heavy laden souls to come unto him, *Matth. 11. 28.* he comforted the afflicted, *Matth. 9. 2.* He healed the sick, fed the hungry, restored the blind, deaf, dumb and lame, and ejected devils: Christ retaineth this Sympathy and fellow-feeling with us; now he is in Heaven, and doth so far commiserate our distresses, as may stand with a glorified condition.

Hence Christ counts himself *persecuted*, when his Church is so, as it was by *Saul*, *Act. 9. 4.* to whom he said, *Saul, Saul*, *Match. 23. 35, 36.* *Why persecutest thou me* ; himself to be hungry, thirsty, naked and in prison, when his Members are so; and that all those injuries are done to him, which are offered to them. He that toucheth them, toucheth not only his Eye, but the Apple of his Eye, which is the tenderest piece

piece of the tenderest part, *Zech. 2. 8.* to express the inexpressible Tenderneſs of Christs compaſſions, from the Mystical Union betwixt him and his Members.

Hence the afflictions of Christians are call'd *ύπερβολα* the remainders of the afflictions of Christ; such as Christ by his fellow-feeling suffereth in his members; and as they by correspondency are to fill up, as Exercises and Tryals of their faith and patience.

Col. 1. 24.

Quest. What are the Grounds of this fellowship, of mutual Interest between Christ and us?

Ans. Three.

1. *The Fathers mutual Donation.*

1. *Of Christ his Son to us, Joh. 3. 16.* hence he is called, the gift of God, *chap. 4. 10.*

2. *Of us to Christ, Joh. 17. 6, 9.*

2. *The Mutual Dedition and Reception between Christ and us.*

1. Christ gives himself for and to us, *Gal. 2. 20.* And we receive him by faith to be ours, *Joh. 1. 12. Col. 2. 6.*

2. We give our selves unto Christ; freely and wholly to be his, *2 Cor. 8. 5.* and Christ receives us to himself to become his peculiarly, *Rom. 14. 3. and 15. 7.*

3. The

3. The *Mutual Relations* between Christ and us, which imply union and interest, He is our Head and we his Members; Head and Members make up one body, He is our Husband, and we his Spouse or Wife (for we are married to him.) Now Husband and Wife are one flesh, *Eph.* 5. 31. and have mutual power over the bodies each of other, *1 Cor.* 7. 4.

And we being joyned unto the Lord (in these Relations of Membership and Marriage) are one Spirit, *1 Cor.* 6. 17. and are mutually one anothers: He and his, ours; we and ours, his.

This mutual interest is transacted by Covenant mutually between God, Christ and us. *I entered into Covenant with thee* (saith God, *Ezek.* 16. 8. to his people) *and thou becamest mine*; So we take hold of his Covenant, and become his, *Isa.* 56. 4. *Hos.* 2. 23.

So much of our fellowship with Christ in Interest.

Secondly, Our fellowship with Christ in Intercourse stands in two things.

1. In Expectance of what our souls most desire from him.
2. In Performance of what Christ best accepts from us.

First,

First, In Expectance of what our souls most desire from him and delight in, namely, the principal objects of all our spiritual senses, seeing, hearing, smelling, tasting and touching, or taking.

1. The sight of his face, the light of his countenance: that we may behold his beauty and excellency, how white and ruddy he is, the chiefest among ten thousand, fairer than the children of men; his smiles and his glory.

Can. 5. 10.
Psal. 42. 1.

To see that in him with the Eye, which we have heard of him with the Ear, as *Job* did, *Chap.* 42. 5.

To this end, expect that Christ will according to his Promise,

1. Manifest himself to us, and make his face to shine upon us, *John* 14. 21. for when he hides his face, who then can behold him. *Iob* 34. 29.

2. Arise as the Sun of Righteousness and shine upon, and into our souls, *Mal.* 4. 2. that in his light we may see light, *Psal.* 36. 9. and see his face. As the Sun cannot be seen but in his own light, no more can Christ. To see Christs face will fill us with joy, *Acts* 2. 28.

Psal. 4. 6, 7.

Thou hast made known to me the ways

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of

of life, thou shalt make me full of joy with thy countenance.

2. The Hearing of his voice, speaking pardon of sin to us as God did to the Paralytic, *Matth.* 9. 2. and to the woman in *Luke* 7. 48. and peace and acceptation with the Lord: *I will hear, saith the Psalmist, What God will speak, he will speak peace to his people, &c.* Expect that he will say to our souls (as *David* desired he would do to his) *I am thy salvation*, yet make us to hear joy and gladness; and his loving kindness.

Psal. 85. 8.

Psal. 35. 3.

Psal. 51. 8.

& 143. 8.

That he will call to us, as he did to his Spouse, to quicken, awaken, strengthen, direct, comfort us, as our souls stand in need, to come away, *scil.* from sin, self, world, sloth, &c. and to follow him, *Cant.* 2. 10. & 8. 5.

Cant. 2. 8.

Iohn 3. 29.

How sweet and pleasant is the voice of Christ our beloved: the Bridegrooms voice, which greatly rejoyceth the Bridegrooms friends.

3. The smell of his Perfumes or fragrant Odours, as of his Name, his Titles, Attributes, (Wisdom, Mercy, Power, Justice) Word and Ordinances, &c. (for his Name is as Ointment poured forth, *Cant.* 1. 3.) and of his good Ointments,

ments, or the Gifts and Graces of the Spirit, which he had being full of the Holy Ghost, for God anointed him with the oyle of gladness above his fellows, *Heb. 1. 9.* and for his fellows: all these yield a sweet odour or savour to the soul. These are called the smell of his Garments, *Psal. 45. 8.* *Joel. 1. 12.* of Myrrh, Aloes and Cassia, which were of sweet scent and great price.

These Graces of the Spirit are very sweet as they are in the Saints; Hence the Church is said to be perfumed with Myrrh and Frankincense, with all powders of the Merchant, *Cant. 3. 6.* and the smell of her Oyntments is better then all Spices, *Cant. 4. 10, 11.* But much more odoriferous as they are in Christ, and give forth a delightful and fragrant smell both to God and man. In Christ all things are altogether sweet, and he is of all sweets the sweetest: A Bundle of Myrrh is my well beloved unto me saith the Spouse, *Cant. 1. 13, 14.* and a Cluster of Camphire: — his Cheeks are as a bed of Spice, or sweet smelling flowers, *Cant. 5. 13.* Not only his Name and his Graces, but his sufferings which were very bitter to him, & in *Golgotha*, a filthy loathsome place, *Mat. 27. 33.* are exceeding sweet

to God and us, *Eph.* 5.2. of a sweet smelling savour. As sweet odors comfort and refresh the animal spirits, *Prov.* 27. 9. Much more doth Christs Name and his precious Graces give forth reviving, refreshing perfumes into the soul: and are in it like the costly Ointment which *Mary* powred out on Christs head, the whole house was filled with the sweet savour of it.

We should pray that our Nose, (it being the Instrument of smelling or drawing breath) may be as the Spouses Nose, as the Tower of Lebanon which looketh toward *Damascus*, *Cant.* 7. 4. for our singular sagacity in smelling the choice flowers and fragrant Spices of his Name and Graces. *Lebanon* (as some say) was a Hill and Forrest full of sweet and fragrant Trees and Shrubs: and so the Tower built in *Lebanon* must needs be compassed about with sweet smelling odours, to the great refreshing and delight of such as dwelt in it, or passed by it.

So they that converse much with Christ shall be wonderfully refreshed with his sweet odours.

4. Expect from Christ the taste of his goodness, and of his fruits;
scil.

scil. of his death, resurrection, ascension and intercession, &c. Of his Offices and Ordinances, and of his Word, *Psal.* 119. 107. All which are sweet to our taste, *Cant.* 2. 3. And a sense of his love shed abroad in our hearts by the Holy Ghost, *Rom.* 5. 5. which is better than Wine, *Cant.* 1. 2.

For cheering, comforting, refreshing and rejoycing the heart, than Milk for nourishing, than hony for sweetness. *Psal.* 104. 2
15.

The taste of Christs fruits will make us sit down under his shadow with great delight.

The taste of his goodness will replenish a soul with sweet and savoury refreshes.

The feeling of Christs Love is the kisses of his mouth.

The drops of his lips, which are like Lillies, dropping sweet smelling Myrrh; the hidden Manna Christ gives the soul to eat. *Can.* 5. 13.

This will fill the soul with joy and gladness, or as with marrow and fatness.

We may ground our expectation of the manifestation of his love to us, upon those precious Promises, *John* 14. 21, 23. *If a man love me, he will keep my words, and*

my Father will do him; and we will come
unto him; and make our abode with him.
Let us wrestle with the Father and the
Son for the accomplishment of them.

5. Expect from Christ the touch or re-
ceiving and feeling of his

Spirit,
Grace,
Strength:

and all these according to his Promise.

Rom. 8. 9.

1. Of his Spirit, that he will send forth
his Spirit into our hearts, to lead us and
comfort us: to witness our Adoption and
Reconciliation: to shine upon our evi-
dences of Grace; and to seal us for Glo-
ry, or assure us of eternal salvation.

1 Cor. 2.

11.

Ephes. 1.

13: 14.

John 1. 16.

2. Of his Grace, that we shall receive
of his fulness Grace for Grace, sufficient
for us, or commensurate and proportio-
nable here to our Necessity and Capa-
city; to sanctifie us throughout, in soul
and all the faculties of it, in body and
all the members of it, in Spirit and in
the inclinations, motions and operations
of it.

Zech. 10. 12.

3. Of his Strength and power, that
Christ will strengthen us to do all our
duties,

duties, *Phil. 4. 13.* to bear all our Crosses and Tryals, *Col. 1. 11.* to persevere to the end, *Isa. 40. 31.* and to overcome the Devil, World and Flesh, all the enemies of our salvation.

Rom. 8 37.

Our Expectation of all these from Christ, should be,

1 Fixed and Settled,

2 Constant and Continual.

Secondly, Our fellowship with Christ in intercourse stands in Performance of what Christ best accepts from us, especially these ten.

1. Our Faith in him, or a steadfast and constant recumbence upon him, above all others, and for all things. To believe in him, though we do not see him, as the elect strangers did, *1 Pet. 1. 8.* Yea, though he slay us, which *Job* resolved, *Chap. 13. 15.* his faith was stronger than death. Let him see we live by faith in the Son of God for all things pertaining to life and godliness, to Grace and Glory.

Faith is very taking with Christ. He takes special notice of it, and of them that have it. He knoweth them that trust in him, *Nabum 1. 7.* He takes great com-

placency and delight in them. Faith is one of the Churches eyes, wherewith she ravisheth (that is strongly affects, or as it were captivates) Christs heart, *Cant.* 4. 9. He makes us his *Hephzibah* when we make him our confidence.

Let us look unto Jesus, not only by faith, but for faith also, as he is the Author and finisher of our faith, *Heb.* 12. 2, that he would increase and strengthen it in us; and fill us with all joy and peace in believing.

I I. Our love to Christ, who loved us, and gave himself for us, manifested in five particulars,

1 Tim. 4. 8. 1. In looking and longing for him and his appearing, our fruition of him and Oneness with him. When our eyes are ever towards the Lord Jesus, *ubi amor ibi oculus*: as looks breed love, so love shews it self by looks.

Psal. 73. 25. 2. In having high and honourable thoughts of Christ, and a pretious esteem of him as our portion, chief good or All in All: accounting him and all his dear to us, his Name Honour and glory, his Truth, and cause; wayes, ordinances and servants, his Example: his Saints doings and sufferings, as his Cross which

was

was dear to *Paul*, *Gal. 6. 14.* his Reproaches which were dear to *Moses*, *Heb. 11. 26.* his wounds, as the hole of *Paphnuz* his Eye that was pull'd out in time of persecution was to *Constantine*, for he was wont to kiss it. How dear were Christs feet to the Woman in *Luk. 7. 38.* When she washed them with her Tears, wiped them with her hairs, kissed and anointed them, &c. (for she loved much, *ver. 47.*) How dear was Christ Crucified to *Ignatius* when he called him his Love.

3. In counting nothing we have too dear for Christ; to part with either to him or for him: nor our Relations as Father, Mother, Wife, Children, *Luke 14. 26.* an only Son, as *Abraham* did with *Isaac*; nor our possessions or livelihoods; as the Apostles, who forsook all and followed Christ, *Matth. 19. 27.* and *Paul* who suffered the loss of all things for Christ.

Phil. 3. 8.

Nor our Names, Liberties, blood or Lives, but in counting all things loss, yea dung, that we may win Christ, and be found in Christ, &c. *Phil. 3. 8. 9.*

Act. 10. 24.
& 21. 23.

4. We should manifest our love to Christ in opening our hearts wide to him,
that

that the King of Glory may come in : to receive his incomes, his appearances, influences, love, graces, and ravishing operations into our souls. As the gates and doors of the Temple were opened that the Ark, which was the Glory of *Israel*, should enter in, as we open our doors to entertain a dear friend, or our windows to let in the light, heat and beams of the Sun.

For we are the Temple of Christ; and Christ knocketh at the door of our hearts to have entrance; and if we open to him (which he requires of his Spouse, *Cant. 5. 2.*) he will come in to us, *Rev. 3. 20* for it is his promise. *Quest.* How may we thus open to Christ?

Answer. 1. By earnest, restless desires, pantings and breathings of our Souls after Christ; that cannot be satisfied without him; as the Hart panteth after the Water-Brooks, &c. *Psal. 42. 1.* And as a thirsty Land doth after Rain, *Psal. 143. 6.* So panteth my Soul after thee O God, said *David.* 7. Tell Christ we are sick of Love; scil. with grief for his absence, and desire of his presence. Sick of love to him for want of the sense of his love to us.

2. By

3. By opening our Mouth wide in Prayer with Tears to Christ, inviting him to come in: filling our mouths with arguments drawn from his loving-kindness, promises and relations to us; from his remembrance of the kindness of our Youth, and the love of our Espousals, *Jer. 2. 2.* Herewith we should press him, even with a holy violence thereunto; as *Lydia* did *Paul* and his Associates, she besought and constrained them to come into her house, *Act. 16. 14.* Say to Christ as *Laban* to *Abraham's* servant, *Gen. 24. 31.* with a little alteration, come in thou blessed Lord, wherefore standest thou without? say with the Church, come Lord Jesus come quickly. Let your Prayers and Tears give Christ no rest, till he come in and give rest and satisfaction to your souls, and joyn himself more neerly to you.

4. We should manifest our love to Christ, as our Husband and King, by keeping our hearts intire and peculiar for him alone, as a retiring room, or lodgings; as a bed to lye in, or Throne to Rule in alone.

And by keeping out all competitors and Corrivals with him, as the World, Lust and Self.

We

We should lock up our hearts against all these, and give the Key into Christs hand to keep and open to himself alone, and come in when he pleaseth.

Cant. 7.

12. Let us with the Spouse give Christ our Loves, our whole Love; and bestow the livelyest and warmest of our affections upon him: and that not only in the Vineyards of the Churches, and in the society of Saints, but when we are alone, as by Night in our beds, by day as we sit, walk or go journeys.

We should manifest our love to Christ upon all occasions, and abound in labours of love towards his Name, cause and members. We can present nothing to Christ, which he desires or delights more in, and accepts better; or which hath a more prevailing Influence upon him; to procure from him, what we desire of him, than Love. He cannot deny us (if he see it good for us) what we ask of him under this alluring compellation *O thou whom my soul loveth*, Cant. 1. 7, 8.

Cant. 4. 9.

The Spouses Love to Christ is the one chain of her Neck (full of Links and very binding) which ravished Christs heart, or put a force upon it, as well as her

her eye of faith. Love is very Magnetic or attractive to draw Christ unto us; and hereby the King is held in the Galleries, that is, Christ is tyed fast in Cant. 7. 3. bands of love to his spouse; and to every soul that can say with *Peter*, Lord thou knowest that I love thee.

Love is the cream of Communion, and Honey of delight between Christ and the soul, both on his part and on ours.

We shall lose nothing by loving Christ, for then Christ will love us and his Father also, and will manifest himself to us, *Job. 14. 21.* He and his Father will come unto us, and make their abode with us, *ver. 23.* We shall get for a recompence, a hundred fold more love from Christ than we have to give unto Christ.

We should covet earnestly the Grace of love to Christ, that all which proceeds from us towards him may be stamped with an Impress of love, and taste of the sweet and savoury relishes thereof.

To this end, Let us pray and believe upon the account of Gods promises of Heart-circumcision, *Deut. 30. 6.* and of giving us the spirit of Love, *2 Tim. 1. 7.* and labour to feel Christs love in our hearts which will fill our hearts with love

to

to Christ. We have many Motives to manifest as much love to Christ as we can, as our propriety in him, because he is ours, and he loved us first; and for the favour of his good ointments, *Cant.* 1. 3.

III. Our delight in Christ, as the Head of our joy, for the object of it, and as the Root or fountain of our joy, for derivation or infusion thereof into us. Tell Christ, or let him see,

1. That we never expect any solid, satisfying solace or gladness in our souls untill Christ put it in: that we account it our chiefest joy to enjoy him, and fellowship with him; and our greatest grief to want him, and the comforts of his presence, that this makes us go mourning, *Job* 30. 16. (like *Job*) without the Sun; or as a wife that wants her husband; that Christ alone rejoyceth our hearts, and we perceive all creature-delights to be empty, flashy, unsatisfactory and vanishing, and that they leave our hearts sad: that our joy ebbs or flows, waxeth or weanes according as he comes to us, or goes from us; as he manifests himself to us, or withdraws and hides himself from us.
2. That we rejoyce not only in him but in his, in all that is near and dear unto

unto him, as in his Name and Attributes, in his love and great goodness; in his Law or word and worship, that is our delight as it was *David's*; in his Saints, *Psal.* 119. 3. in the success of his Gospel, and interest and promotion of his Kingdom and glory, however things go with us, as *John* did, chap. 3. 29, 30. — *This my joy is fulfilled, — He must increase, but I must decrease.* scil. as a Star at the rising of the Sun. That we are content to be outshined by others in gifts or labours; to be small and despised, disparaged and diminished, so Christ may have more glory thereby; and things may go well with *Sion*, and can be glad therein: that our Hearts desire to rejoyce in him, in the greatest afflictions as *Habakkuk* did, chap. 3. 17, 18. when the Fig-tree doth not blossome, &c. when Fruits fail from Trees and Fields, and Flocks from the Fold; yea to rejoyce in our sufferings for Christ as the Apostles did, *Act.* 5. 41.

IV. Our Holiness, which we should manifest by our constant care and endeavour to keep our minds and hearts pure in the sight of God, to suppress the first motions and stirrings of corruptions within us, even of those to which our

Natures

Natures are most inclined ; as well as our outward man from the breaking forth of sin in our lives ; to keep our selves as from our iniquities, so unspotted of the
 Psal. 18. 23. World : to do no evil, wittingly or willingly ; but to humble our selves low before the Lord for all that is amiss in our thoughts, words or deeds. Christ gives repentance as well as remission of sin to *Israel*, *Act. 5. 31.* he will have no fellowship with impenitent persons ; if we confess our sins, he is faithfull and just to forgive us our sins, *1 John 1. 9.* For
 Isa. 59. 2. sin separates between Christ and us, and makes him hide his face, and turn away his ears from us, and causeth distance and estrangement, and breaks off all familiarity. For Christ is light, *1 Job. 1. 5.* sin is darkness, the blackness of darkness. Christ is righteous yea righteousness, sin is unrighteousness ; what fellowship hath light with darkness ? hath righteousness with unrighteousness ? *2 Cor. 6. 14.* we must walk in the light as he is in the light, else no fellowship with the Father or the Son, *1 Job. 1. 5, 6, 7.* If we say we have fellowship with him, and walk in darkness, we lye, and say (and do) not the truth ; we are children of falshood both in word and deed.

Purity

Purity is a preparative to our intimate fellowship with Christ to behold his face, for the pure in heart shall see God, *Matth.* 5. 8.

To hear his voice, for he will speak peace to his Saints or holy ones, *Psal.* 85. 8.

To converse or commune with Christ as a man with his friend, *Isa.* 1. 16, 18. If we put away the evil of our thinkings sayings and doings, he will say to us, come now and let us reason together. If we come out from among sinners and touch no unclean thing, he will receive us, *2 Cor.* 6. 17, 18. God renders fellowship to us upon the terms of Purity. Fellowship with Christ and with Sin are contraries, extremely inconsistent and repugnant.

To know the mind of Christ, for his secrets are with them that fear him; for they depart from iniquity, *Psal.* 25. 14.

To have the breathings of the spirit of Christ upon our souls, his graces and actions in them, as a pretious liquor in a clean vessel.

To feel the love of Christ in our hearts, which those are most sensible of that hate all sin.

Y

For

For Christ loveth and delighteth in pureness of heart, wherever he seeth it. This is the way to make us Christs fair ones, *Cant. 2. 10. and 4. 7.*

Psal. 119.
112.

V. Our Obedience, in resolutions and endeavours to keep Christs Commandments alway, even unto the end, whatever it cost us; to have respect to them all (as *David* had, *Psal. 119. 6.*) without partiality: to do Christs will and our works with diligence and delight. Let Christ see that we have upon our Hearts, not only the Bent or Bias of a strong inclination, but the power or obligation of a stedfast purpose and oath to universal obedience, as *David* had ———— *I have sworn and I will perform it, &c.*

Psal. 119.
106.

Act. 9. 6.

Christ makes our keeping of his commands to be a demonstration of our love to him, *Joh. 14. 15, 21, 23.* Therefore let us come to Christ to receive commands or directions in every thing, and say as *Paul*, Lord what wilt thou have me to do? God the Father charged *Israel* to obey Christs voice, and not provoke him, when they had fellowship with him as their conductor in the Wilderness.

Exod. 23.
21.

V.I. Our Patience.

1. In

1. In submitting, or suffering evils at the hand of God quietly and silently, in bearing Christs cross, lying down at Christs feet, and saying with *David*, here *am I Lord*, do to me as seemeth good unto thee : and *I was dumb and opened not my mouth because thou didst it* : in resolving our will into Gods will. Job 2. 10.
2 Sam.
15. 26.
Psal. 39. 9.

2. In waiting on Jesus Christ, and tarrying his leisure untill the time of his coming and refreshing to our souls, without making haste, thinking much, fainting or desponding, or grudging at his delays. This is to abide for him many dayes. Waiting on (and for) God, was *Dauids* profession and practice, *Psal. 130. 5, 6.* & *62. 5.* Say with *David*, and now Lord what wait I for, my hope is in thee, my expectation is from thee, *Scilicet* of communion with thee. Hos. 3. 3.
Psal. 39. 7.

VII. Our Humility and meekness, in spirit and speech, in looks and carriage. A humble lowly posture is most taking with Christ, who is most high ; because it is his Impress upon us, and makes us like unto him. — *I am* (saith he, *Matth. 11. 29.*) *meek and lowly in heart.* A humble heart is Christs house, yea Heaven upon Earth, wherein he chuseth to dwell

and to solace himself, *Isa.* 57. 15. How acceptable have Gods eminent servants been to him upon the account of their Humility; as *Abraham*, who said I am but dust and ashes. And *Jacob* that said, I am less than the least of all thy Mercies: And *David* who said, Who am I, *2 Sam.* 7. 18. *1 Chron.* 29. 14. as thinking himself no body: and *Paul* who counted himself to be nothing, *2 Cor.* 12. 11. And *John Baptist*, who thought himself not worthy to bear Christs Shoos, *Matth.* 3. 11. And *Job* who abhorred himself, and repented in dust and ashes, *Job* 42. 6. God the Father hath called us

1 Cor. 1. 9.

Mic. 7. 8.

to the fellowship of Jesus Christ as he is our Lord, which obligeth us to walk humbly, or to humble our selves to walk with him: to serve our Lord with reverential fear, and to rejoyce before him with holy trembling: to condescend or stoop very low to take up his cross.

VIII. Our sincerity, in approving our hearts and wayes unto Christ: in seeking his glory in every thing, not our selves in any thing; and in giving him the honour and praise of all we have or do. For he desires truth in our inward parts, and hath pleasure in uprightness, and

1 Chron.
29. 17.

and such as are upright in their way are his delight. Christ commended *Natbanael* for it with an *Eccc* — Behold an Israelite indeed, in whom is no guile. The upright love Christ, *Cant.* 1. 4.

Prov. 11.
20.
Ioh. 1. 47.

I X. Our knowledge and acknowledgement of Christ.

1. Our knowledge of Jesus Christ.

1. Notional in our minds, of his natures, and the properties of them : of his offices and the acts of them : of his several states, of humiliation and exaltation, and of the condition and operations or benefits of both : of his truths, wayes, and ordinances.

2. Fiducial, to trust him with our hearts.

3. Affectional, to embrace him with our dearest affections.

4. Experimental, from our spiritual seeing, hearing, smelling, tasting, handling of him, the word of life, 1 *Job.* 1. 1. and from our observation of his various and gracious dealings with us, all along.

5. Augmentative, to grow in the knowledge of our Lord and Saviour Jesus Christ, 2 *Pet.* 3. 18. this is to follow on to know the Lord, *Hof.* 6. 3. Col. 1. 10.

2. Our acknowledgment of Christ.

Y 3

We

We must not only know Christ, but professor hold forth our knowledge of him, which is to confess Christ before men, to give testimony to his Gospel, truths and wayes, and whatever hath the stamp of Christ upon them. To this we are his Witnesses, *Isa. 43. 10.*

It pleaseth Christ well, as to know, so to be known of those that are his, *Joh. 10. 14.* as his sheep, spouse, people.

And Christ will confess such before his Father which is in Heaven, and before the Angels of God : that these have been his companions and his friends, his *Noahs, Henocks, &c.* that have walked and talked with him, as two that are agreed. Christ will own them and avouch them before all the World to be his people ; and will say to them at the last day, come ye blessed of my Father inherit the Kingdom prepared for you, *Mat. 25. 34.*

X. Our suitableness of Disposition and of carriage to Jesus Christ. For this is the ground of friendship and fellowship ; the procreant and conservant cause thereof.

We contract familiarity with such as suit our spirits ; and we cannot close with those, that are of a cross or contrary Temper

Temper to us. For fellowship is a Harmony that is made up of content of spirits, and of concord of Hearts. Jarring spirits make no melody of communion, as jarring strings marr Musique. Make no friendship with an angry man, saith *Solomon*, *Prov.* 22. 24. and with a furious man thou shalt not go, because it cannot be kept with such; their forwardness and fury is repugnant to friendship and fellowship, and makes them knotty and crooked pieces, rough and uneven, they will not lye flat, nor close well in and juncture of amity and familiarity. The grain of our dispositions must lye Christ-wards, and our spirits must be tuned sweetly to him, to be of the same Mind with Jesus Christ in every thing, *Phl.* 2. 5. to love what he loveth, and to hate what he hateth; to choose and do the things that please him, which is the way to walk worthy of him unto all well-pleasing, *Col.* 1. 10. else we can have no intimate fellowship with him. If we be correspondents unto him in our spirits and course, we shall be companions with him in comfortable communion. We should be very tender of, and affected with his glory; and be sensible of, and

mourn for the dishonour which is offered to his Name. Put on, towards Christ, the affections of *David*, who wept Rivers of Tears because men kept not Gods Law, *Psal.* 119. 836, 138, 139. of *Elijah*, who was very jealous for the Lord God of Hosts, *1 King.* 19. 10. Gods honour was as dear to him as a Wives fidelity is to her Husband: and of *Phinehas* Wife, that holy Woman who dyed for grief, because of the dishonour which came to God and his Ark, *1 Sam.* 4. 21, 22.

Our Fellowship of Intercourse with Christ may be exercised mutually between him and us in the way of,

- { 1. Relations.
- { 2. Afflictions.
- { 3. Duties or Ordinances.
- { 4. Of Providences.

- I. Of Relations. { 1. As Members with their Heads.
- { 2. As a Wife with her Husband.

1. We should seek to have fellowship with Christ, as Members with the Head.

1. By

1. By receiving from him daily the Benefits of a Head, depending on him for the same, as

1. Spiritual Life, quickning Influences to piety in profession and practice. Our life is hid in Christ as our Head, *Col. 3. 3, 4.*

2. Spiritual Senses, also wisdom and knowledge, the Treasures whereof are hid in Christ for us, *Col. 2. 3.*

3. Spiritual Motions and Operations, for without Christ we can do nothing (*Job. 15. 5.*) as members cannot move without their Head; nor Trees bear Fruit without their Root: but through Christ we can do all things. From him is all our fruit found, *Hos. 14. 8.* *Phil. 4. 13.*

4. Directions in every particular what to do. Christ our Head is our Guide, as the Head is to all the Members of the Body.

5. Provision and protection. Christ as he is the Head of the Church, he is the Saviour of the body, *Psal. Mystical, Eph. 5. 23.* to procure the wellfare and secure the safety of it. He is such a Head to whom all things are subject, *Ephes. 1. 22, 23.*

6. Spiritual Nourishment ministred to us

us from Christ as our Head by the joynes and bands wherewith we are tyed as Members to him, especially the spirit and faith; to make us grow up to a full stature, and encrease with the encrease of God, *Col. 2. 19.*

2. By giving up our selves wholly to Christ, as Members to our Head,

1. As to ask his Counsel, so to follow his Directions in every thing, *Prov. 3. 6.*

2. To be serviceable unto Christ in every thing, as all the Members of the Body are to the Head, and to obey his commands.

3. To be made conformable to him in holiness and righteousness, in doing and suffering. Head and Members should be alike, else the body would be Monstrous.

4. To give Christ the preheminence in all things, and above all, *Col. 1. 18.* as all the Members of the Body do the Head.

2. We should live in fellowship with Christ, as a Wife with her Husband.

1. By receiving from him the seed of *Cant. 1. 16.* Grace into our souls (in the Marriage bed of Love) that we may bring forth fruits unto God, (to wit of righteousness, obedience

obedience and good works) which are as it were the children begotten by Christ through the Spirit, and conceived in our soul, Rom. 7. 4. *Ye are become dead to the Law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.* And by drawing all the kindness and benefits of a Husband out of Christ into our souls, as counsel and comfort, strength and joy, provision and protection, to be nourished and cherished by him, Eph. 5. 29. to be refreshed with the discoveries of himself and of his mind and secrets the demonstrations of his love, and tokens of favour to us.

2. By resigning up our selves, and cleaving to Christ alone as the Husband of our souls, forsaking all others for him.

Eph. 5. 31.
Psal. 45.
10, 11.

By performing unto Christ, the submission, obedience, reverence, helpfulness, faithfulness and delight of a Wife to her Husband; subjecting our wills and desires wholly to him.

Let us believe and wait that Christ will realize and actuate his relations to us.

I I. Secondly,

11. We should live in fellowship with Christ as in Relations, so in Afflictions: *Paul* counted all things but loss and dung that he might know Christ and the fellowship of his sufferings, *Phil. 3. 10.* that is, such as he did suffer in the dayes of his flesh, and doth daily suffer, in his name, cause and members. To have fellowship with Christ in his sufferings, is

Rom. 8.

17. 2 Tim. 2.

12.

1. To suffer with him, by sympathy, when we are sensible at our hearts of, and much affected and afflicted for, the sufferings of his name and servants, *Heb. 13. 3.*

2. To suffer for him by bearing his cross, and enduring persecutions of all sorts, from mens hearts by hatred, tongues by slanders, reproaches, or hands by acts of violence, or the loss of any comforts we enjoy for Christs sake, his Gospel, righteousness, conscience sake, which *Paul* calls, *Col. 1. 24.* *τὰ ὑπομείνουσιν*, the remainders of the afflictions of Christ; To which God hath annexed a promise of great reward, *Mat. 5. 11, 12.* *Paul* suffered the loss of all things for Christ, *Phil. 3. 8.*

3. To suffer like him, as he suffered, patiently, submissively and silently, 1 Pet.

1 Pet. 2. 23.

When he was reviled he reviled not again,

again, &c. — He left us an example that we should follow his steps, ver. 21.

The fellowship of Christs sufferings maketh the Spouses fingers drop with sweet smelling Myrrh, Cant. 5. 5.

III. We should exercise fellowship with Christ, as in Relations, and in afflictions, so in Holy duties and ordinances, which are appointed of God to be means of much and sweet communion between Christ and our souls, as

1. Prayer, or speaking much to God thereby, and receiving answers thereto. Great acquaintance and familiarity is contracted by Prayer between God and man, especially when seconded and set on with Tears.

2. The word, or hearing; God speaks to us therein, counsel, commands, consolation, corroboration and confirmation.

Let us say to Christ, as *Samuel* did, speak Lord for thy servant heareth. Our hearts should echo answers of obedience to Christs commands as *Dauids* did, when God said, seek my face, my heart said unto thee, Thy face Lord will I seek, *Psal.* 27. 8.

3. The Sacrament, or eating and drinking not only with Christ, but of Christ
(his

(his flesh and blood) therein, *John 6. 55, 56.*

Ag. 2. 41.

Heb. 10.

24, 25.

Psa. 133. 3.

4. The Communion of Saints, or fellowship in the Gospel; for there God commands a blessing even to advance our souls communion with Christ: as the Daughters of *Jerusalem* conversing with the Spouse did, *Cant. 5. 8, 9.* to the end, *& 6. 1.*

5. Meditation, which is the souls private discourse and intercourse, walking and talking with Jesus Christ.

Wherein passages of greatest secrecy and intimateness (as concerning our Relations, &c.) are transacted between Christ and the soul.

Meditation is very opportune for night-communion with Christ in the intermissions of sleep, as well as on the day. *David* used it much. *Mine eyes prevent the night watches* (saith he, *Psal. 116. 148.*) *that I might meditate in thy word*: and *when I awake, I am still with thee*, *Psal. 139. 18.* How pretious are thy Thoughts unto me, O God, *ver. 17.* *And my Meditation of him shall be sweet*, *Psal. 104. 34.*

David had experience of the sweetness hereof, *scil.* that his soul was filled as with

with marrow and fatness, when he remembered God upon his bed, and meditated on him in the Night watches, *Psa.* 63. 5, 6.

The spouse sought him whom her soul loved, by night on her bed, *Cant.* 3. 1. *scil.* by Meditation and Prayer. *With my soul have I desired thee in the Night* (saith the Prophet, *Isa.* 26. 9.) and *with my spirit within me will I seek thee early.* For God giveth to his Meditating servants, songs in the Night, *Job* 35. 10. and causeth them to hear his loving kindness in the Morning.

Meditation is very suitable and seasonable for mutual

Interviews }
Kisses and } between Christ
Embraces. } and the soul.

As { *Cant.* 1. 13. & 3. 4. } For Em-
{ *Cant.* 2. 6. & 8. 3. } braces.

Cant. 1. 2. }
Cant. 8. 1. & } For Kisses.
Psal. 2. 12. }

Cant. 4. 9. *Psal.* 43. 2. } For Inter-
Cant. 5. 10. & 4. 1, 7. } views.

6. Singing

6. Singing of Psalms, which are a means of mellifluous and melodious, heart-raising and ravishing intercourse between God and the soul.

In all holy duties and ordinances we should labour to have fellowship with Christ, not only in the outward form, but in the inward power and efficacy of them; not only in the light but in the life and heat of them, in the bark, bone or shell, but in the sap, kernel or marrow of them: to enlarge our Hearts in them all, as in activity for (or towards) Christ, to set all the power of our souls on work therein; so in receptivity for our selves, to take in all spiritual blessings, communicated therein from Christ to our Souls.

In these, as in the banquetting house, *Cant.* 2. 45. or Wine-Cellar, where he stayes us with Flaggons and comforts us with Apples: Christ and the soul feast together. He sups with us and we with him, *Rev.* 3. 20. and keeps spiritual banquets: his banner over us here is love. Here the King setteth at his Table, &c. *Cant.* 1. 12.

Christs ordinances are his Garden, into which he cometh to meet and converse

Can. 9. 1.
& 6. 2.

verse with his Spouse and every believing soul; to eat his pleasant fruits, his honey-comb with his honey, to drink his Wine with his Milk, &c. that is, to feed upon the Graces, affections and obedience of our souls, which are exercised therein; upon our spiritual sacrifices; and to feast our souls with his love, and the comforts of his presence, and Graces of his Spirit; and with the sweetness and fatness of his Ordinances (which are feasts of fat things, full of Marrow and of Wine on the Lees well refined, *Isa. 25. 6.*) to make them by his blessing delightful and powerful nourishment, as spiritual Wine, Milk, Honey to our souls, to strengthen, ripen and increase all his Graces in us: and to excite and encourage us (as his Friends and Beloved) to eat and drink thereof liberally and abundantly, no danger here of excess.

I V. As in a way of Ordinances, so of Providence, we should exercise fellowship with the Lord; and therein four ways.

¶ 1. By eying and observing God in them all; his efficiency and the appearance of his several Attributes therein, as his wis-

Z

dom,

dom, power, goodness, faithfulness, patience, &c.

2. By considering wisely of his doings, *Psal.* 64. 9. Searching to find out the special cause thereof, and Gods end therein. Why he doth so and so, *Job* 10. 10. *2 Sam.* 21. 1.

3. By being affected continually, as he gives us occasion in his Providence: Our hearts ecchoing to Gods hand: or answering to Gods several Dispensations, with suitable dispositions or affections, which is to sanctifie the Lord God in our hearts, *1 Pet.* 3. 15.

4. By improving all his providential doings to a holy use; giving him the praise and glory, and due thanks for them all.

Motives to Communion with Jesus Christ.

I. This is the best fellowship of all, in six Respects.

1. For the excellency and transcendency of it. To live in fellowship with Christ is to live at the highest rate under Heaven, next to Heaven, yea as in a corner of Heaven, or in Heaven upon Earth;

Earth; To live in the highest Region of Christianity, above all Winds, Storms, Tempests, Commotions and Disturbances caused here below. Above all Relations and creature-comforts in the world, natural or Civil: It is the life of Paradise; an Evangelical, yea, Angelical and Celestial life, in comparison whereof, the most men and women are dead; even while they live. Communion with Christ is the cream, flower and quintessence of all communions.

Such as have fellowship with Christ, may say with Christ, we have meat to eat (and drink also) to do Christs will, and finish his; and with Paul, *Thus I live, yet not I, but Christ liveth in me*; Gal. 2. 26.

John 4.
33, 34.

Communion with Christ will put us into the same posture with the Woman (that is the Church in Rev. 12. 1.) *scil.* to be cloathed with the Sun (of Righteousness, or with the Righteousness of Christ the Son of God, and the Sun of his Church) and to have the Moon (that is, the world and all sublunary things) under our feet.

This is the way to live in Christs sight, to see his face, as we are capable here,

to walk in the light of his countenance, and to hear his voice.

2. For Satisfaction: Fellowship with Christ gives a soul sound, solid and full content, acquiescence, comfort and delight: it terminates the desires of the heart, and makes it say with *Jacob*, I have enough, I have all. It is pure without mixture of bitter or heart-sadning ingredients; it is all hony, no gall, or wormwood. He that cometh to me, saith Christ, *John* 6. 35. shall never hunger, and he that believeth on me shall never thirst, that is, he that hath communion with me, shall be fully satisfied with me, and not desire any thing but Christ, or in comparison of Christ, but only more of Christ, or the full fruition of him in glory.

All other fellowships (natural and Civil) are empty and unsatisfactory, but bitter sweets, accompanied with vanity and vexation of Spirit, and a bitterness in comparison of this.

3. For Duration. Fellowship in natural or Civil; yea, in spiritual Relations is uncertain sometimes and inconstant, or momentary; but *pro tempore*, and confined to this side the Grave, at the farthest.

yea,

yes, even during this present time.

1. They may dye, and the one be taken away from the other, as *David's* dear friend *Jonathan* was from him, and his Child and his Parents; and as *Ezekiel's* wife. Our relations may soon be laid in the dust, then all our fellowship with them will perish.

2. Or though they live, they may change their mind, decay in their affections, and fall off from us. Many of *Christ's* Disciples went back, and walked no more with him. Some of *Paul's* Hearers deserted him, as *Demas*, and all they in *Asia*, 2 Tim. 1. 15. The *Corinthians* and the *Galatians* kept not so close to *Paul* in affections, and in communion as they might and ought, Gal. 1. 6. & 4. 15, 16. 2 Cor. 12. 15. *John's* Hearers did the like to him, John 5. 35. Distance and estrangement may break off the Fellowship of other Relations, as between *David*, and his lovers, friends, kinsmen, acquaintance, Psal. 38. 11. So as he was forgotten as a dead man out of mind, Psal. 31. 11, 12. like a broken vessel, out of use, esteem and request: between *Job* and his brethren, acquaintance, kinsfolks and familiar friends, Chap. 19. 13, 14. and his

Joh. 6. 66.

2 Tim. 4.

10.

domesticks, his servants and his Wife,
 ver. 15. 16, 17. *Yea, Friends may turn enemies to us,*
 22. 8. *Yea, Friends may turn enemies to us,*
Job's most intimate friends, (to whom he
communicated his secrets) abhorred him:
they whom he loved set themselves
against him to do him hurt, Job. 19. 19.
 He called them all miserable comforters,
 Job. 16. 2. Who instead of lightening his
 burden, laid more load on him: So did
 Abitophel, David's own familiar friend in
 whom he trusted, to him, Psalm 41. 9.
 & 55. 13. 14. and Judas to Christ,
 Matth. 26. 23. All *Jeremiahs* familiar
 friends watched for his halting, Jer.
 20. 10. Even his Brethren, and the Sons
 of his Father dealt treacherously with
 him, Jer. 12. 6. A friend, as *Plato* said, is
 a mutable creature. A man may have
 no fast hold, nor strong assurance of
 fellowship long with any creature.

Trust ye not in a friend (saith the
 Mic. 7 5, 6. Prophet) — a mans enemies are the men
 of his own house, *Jeremy* gives the like
 caution, Chap. 9. 4, 5. But our fel-
 lowship with Christ is constant, per-
 manent and perpetual: because it is with
 him,

1. Who is immortal, and liveth for
 ever

ever; called therefore *Baruch* *divine*, the King of Ages.

1 Tim 1.
17.

2. Who is immutable as to himself, so in his love and kindness to us; and in his communion with us. For with him is no variableness, nor shadow of turning. Jesus Christ the same yesterday, to day and for ever. Our fellowship with Christ is like the shining light, that shineth more and more unto the perfect day here; and this will continue in glory unto eternity, when all other Relations, and the fellowship of them are expired: When there shall be no marrying, nor giving in Marriage, yet the Relation and Communion between the Lamb and the Bride his Wife shall be consummated and perpetuated in Heaven. Blessed are they that are called to that Marriage Supper of the Lamb.

Lu. 20. 35.

4. This is the best fellowship for compensation of the loss or want of all other Relations and of the comfort of Communion in them; as of Parents and Children, of Husbands and Wives, of friends by death, or by defection.

All may be abundantly made up in, supplied, yea, exceeded by our fellowship with Jesus Christ. If a man place

his chief comfort and joy in any relation, and God dissolve that by death : how miserable is he ; but if he enjoy one superlatively better, as this communion with Christ is, and as he can never lose, this will make amends for all, yea, an overplus : this will make him happy for ever.

I may add, that our fellowship with Christ will comfort us amidst all our losses, crosses, sorrows and troubles under the Sun.

5. This is the best fellowship for preparation to our dissolution, or solemn change, to leave the world and all our relations, possessions, interests and comforts in it ; and to go to Christ, which is best of all for us. For all such, and only such who have fellowship with Christ in Grace on Earth, shall have fellowship with him in glory in Heaven : the former is the Inchoation, the latter is the consummation of our communion with Christ. Every act of fellowship with Christ here, is a step Heaven-ward or home-ward to our Fathers house. This will make us sing in the wayes of the Lord while we live, and go triumphantly to Heaven when we dye. Those that live

live in communion with Christ may dye with great confidence (and strong consolation) that their departure hence shall be an entrance into the joy of their Master, and say at death, as that holy man of God did, I shall now change my place but not my company; for they live near to Heaven here, upon the confines of Eternity; even at Heaven-gate: therefore to dye will be to them but one step, *scil.* from Earth to Heaven; or out of communion with Christ here below into the immediate and full fruition of Christ above.

Dr. Preston.

6. For sweetness: To live in fellowship with Christ, is to lye in a bed of aromatical Spices; of Roses and sweet flowers, or Towers of perfumes, *Cant.*

5. 13. See the Margent.

To suck a honey-comb; to eat fat things full of marrow, and to drink Wine on the Lees well refined, spiced Wine; at which feast the soul may delight it self in fatness and in sweetness. This is to have a pleasant Nofegay, a fragrant Pomander of love, or a Bundle of Myrrh, or a Sweet-Bagg laid between our breasts; which sends up a most comfortable scent, to refresh our souls continually

tinually with Christs delectable sweetness. *Can.* A bundle of myrrh, that is, abundance of spiritual comforts and refreshments. A bundle of myrrh is my well-beloved unto me, saith the spouse, *Can.* 1. 13. he shall lye all night betwixt my breasts.

To have communion with Christ, is to have Christ as a cluster of Camphire or of Redemption (as the word imports) to us by his death: the sweetness whereof is resembled by a cluster (which is of many berries compacted together) of the sweet Cypress, as some render that place, *Can.* 1. 14. if Christs Redemption is a cluster of sweet smelling savour to our souls, Aromatical, Medicinal and Cordial.

Hence Christs expressions of love and kindness in communion to our souls, are very fragrant and odoriferous to the smell, very sweet and pleasant to the taste, or to the spiritual senses, of our souls: as appears by the plenty and variety of those things to which they are compared upon this account, in the *Canticles* and elsewhere.

Our Graces and obedience (and the fruits and effects thereof) in the correspondence

respondence of our communion with Christ; are the like to Christ, as appears by the comparisons thereof in the Word.

Motive II. God the Father calls us unto the fellowship of his Son Jesus Christ, *1 Cor. 1. 9.* our Lord, that we may have fellowship with the Father in the Son, *1 Job. 1. 3.* For the Father is in the Son, and the Son is in the Father, *Job. 14. 10, 11.* and the Father and the Son are one, *Job. 10. 30.*

Christ is the middle Person, or Mean and Mediator of all society and converse between the Father and us. But out of Christ he hides himself from us, and is a consuming fire to us. Now by fellowship with Christ we may have fellowship with the Father in six particulars,

1. In the manifestation of himself, and of his mind and will, counsels and secrets to us; for God the Father shews himself to us (his beauty and excellency) in his Son, and the Glory of the Father shines in the face of Jesus Christ, and he gives us the light of the knowledge thereof in him, *2 Cor. 4. 6.* and he reveals his will and secrets to us in and by his Son Christ, *Mat. 11. 25, 26. & 16. 17.*

2. In the reconciliation of himself to us,

1 Cor. 15. 19. us, and of us to himself in Christ by his death, who is our peace, and the propitiation for our sins, and our Advocate with the Father, and in the shine and smiles of his face, and tokens of his favour to us, that he hath pardoned all our sins.

Mar. 3. 17. 3. In his complacency with us, for the Father is well-pleased in his beloved Son Christ, and with all that live in union and communion with him.

And in his acceptance of us; for he hath made us to be freely and graciously Eph. 1. 6. accepted in his beloved Son Jesus Christ.

Both our persons and our Sacrifices, all our duties and performances, as prayers, praises and the rest.

1. As they are performed by us in Christ, to wit, in his strength, Job. 15. 4, 5. then our deeds are wrought in God, Job. 3. 21.

2. As they are presented by Christ (and mingled with his odours) to the father for us, 1 Pet. 2. 5. Heb. 13. 15. Rev. 8. 3.

In his returns of answers, rewards and benefits to us in, by or for them all, Mat. 7. 11. Luk. 11. 13. And in his gracious presence (and comforts of it) manifested to us as his reconciled ones in Christ:

Christ : in which respect Christ is called *Immanuel*, that is, God with us ; as well as in regard of the union of his divine Nature with our flesh, in one personal substance.

4. In his Fatherly affections to us, as his love, delight and compassions in Christ, in whom he hath adopted and regenerated us to be his children : and manifests or actuates all these to us ; that we are his *Eph. 2 4, 5.* *Jedediabs* i. e. beloved of the Lord : his *Hephzibahs*, that is, his delight is in us.

His *Ephraims*, or dear Sons, and pleasant children in Christ, and his bowels are troubled for us. *Jer. 31. 10.*

God the Father loveth us with a love of complacency or delight in his Son Christ, because we through Grace do love Jesus Christ and keep his commandments, *Job. 14. 21, 23.* and believe in him. *The Father himself loveth you* (saith the Son, *Job. 16. 27.*) *because ye have loved me, and have believed that I came out from God.* The Father rejoyceth over us with joy, to do us good, and joyeth over us with singing (as a father doth over his child, whom he beareth in his bosome, or dandleth on his knee) and rests in his love to us, in his Son Christ. *Zeph. 3. 17.*

5. In his fatherly blessings both spiritual and temporal, and in the communication of all good things to us, in and by Christ, as appointed by the Treasury or Fountain of all for us, and the conduit-pipe for conveyance of all to us.

Hence, the Father of our Lord Jesus Christ is said to bless us with all spiritual blessings in heavenly things in Christ, *Ephes. 1. 3. 1 Cor. 1. 4, 5.* and to supply all our needs by Christ Jesus, *Phil. 4. 19.*

Heb. 12.
6, 7, 10.

6. In his fatherly corrections of us in Christ as his Sons; *scil.* in Measure and in Mercy; out of his love to us, and for our profit, to humble us and purge us and make us partakers of his holiness. The father exerciseth the discipline of his Rod towards his children, as they are in Christ, his dearly beloved Son. And in his fatherly consolations of us in and by Christ in all our Tribulations and Sufferings, *2 Cor. 1. 3. to 6. 2 Thes. 2. 16, 17.* for he is the father of mercies. And in his fatherly forbearance, patience or long-suffering which he exerciseth towards us in Christ.

Thus God the Father calleth us unto the fellowship of his Son Jesus Christ, to the

the end we might have fellowship with him in the Son, and that both,

1. Fatherly on his part. And

2. Filial on our part.

1. Fatherly on his part, as hath been declared in six particulars. *scil.* in his Fatherly Manifestations, Reconciliation, complacency, acceptance, and presence: in his fatherly affections, blessings, patience, corrections, consolations.

2. Filial on ours, that we might have fellowship with the Father in the Son by Filial carriage (suitable) on our part towards him, four wayes especially.

1. By believing in God the father, as we do in his Son Christ, and as Christ did in the Father, *Job.* 14. 1, 2.

2. By honouring the Father, and seeking his glory not our own, as Christ did, *Mat.* 1. 6; *Job.* 8. 49, 50. & 7. 18.

3. By obeying the Fathers commands, and doing his will not our own, and those things alwayes, which please him, as his Son Christ did, *Job.* 15. 10. and *chap.* 8. 29. *Joh.* 6. 38. with diligence and delight, *Luk.* 2. 49. *Job.* 14. 34.

4. By submitting patiently to the Fathers

thers will and hand in all afflicting or trying Dispensations; as his Son Christ did, in drinking the bitter cup of his Passion, *Mat. 26. 39. Joh. 18. 11.*

2 Cor. 1. 9.
8, 9.

1 Cor. 1. 9.
v. 8.

For Christ tells us, that God the Father is our God and our Father as well as his, *Joh. 20. 17.* his by nature, and ours by grace; and *Paul* stiles him our Father, and the Father of our Lord Jesus Christ. The Fathers vocation of us unto the fellowship of his Son is a fruit of his election of us unto life eternal; and a certain argument of our perseverance; because God is faithfull who hath called us to it, who will continue it to us, or keep us in it, and confirm us unto the end, that we may be blameless in the day of our Lord Jesus Christ. The Father that hath begun this good work of communion between Christ and us, will perfect it untill the day of Jesus Christ, *Phil. 1. 6.* and then compleat and crown it in glory.

Quest. What shall a Christian do, whom God hath called unto the fellowship of his Son Jesus Christ, yet cannot injoy communion with him, or the comforts of his presence: not see his face, nor bear his voice, nor feel his love, but
Christ

Christ seems to withdraw himself, and carry strangely to the soul, and doth not actuate his Relations (as of a Head and Husband, &c.) sensibly towards it; as if our Fellowship with him was but a fancy, or imaginary only, not real.

Ans. I shall return an answer hereunto in six Particulars.

1. Let us search out the cause thereof.

1. Which is commonly in our selves. Hath not Christ seen some iniquity in us, (unbewailed, unmortified) as whoredoms and unfaithfulness in our hearts in departing from him (*Ezek. 6. 9.*) Isa. 59. 2. which have separated between Christ and us, and caused him to hide his face, and turn away his ear, and be silent towards us. A Lust indulged will put in a barr between Christ and our souls, which being pulled out by repentance and mortification, a doot of fellowship with Christ will be opened to us.

2. But Christ may estrange himself for a time from our souls, by design for good to us.

1. To try and exercise our Graces, the truth and strength of them, as of our faith, love, patience, faithfulness, &c. whether we will love him

Hof. 3. 3.

when we do not see him; and follow after him, when he seems to go away from us; and wait for him though he stay long: and not play the Harlot, nor be for another in his absence. The tryal of our Graces procures a Testimony of them from Christ; and an increase of them in our selves, for *habenti dabitur*, to him that hath, i. e. useth what he hath, shall more be given.

2. To endear his presence and fellowship with him unto us; to make us prize it more highly, and seek it more earnestly (knowing the worth of it by the want of it) keep it more carefully, and hold him fast when we have regained him, and not let him go, *Cant. 3. 4.* and to prepare us for fuller and longer fruition of him.

Upon these accounts, it may be said Eccl. 3. 5. that there is a Time for Christ to embrace (the soul) and a Time to refrain from embracing it.

2. Let us get our Right and Title to Christ and to our Relations and communion with him cleared up to us, and to that end examine our selves in three particulars.

I. Have we deliberately and resolutely chosen

chosen Christ to be our Head and Husband, and given our free and full consent to be his Members and his Spouse, to become one with him, and fast tyed to him for ever?

2. Do we esteem this Communion with Jesus Christ as the dearest fellowship in the World, above the comforts and delights of all other Relations whatsoever, from some glimpses, tastes or relishes we have had of it; and the suitability of it to our spirits; the grain of our disposition lying that way.

3. Are our hearts carryed out constantly after intimate fellowship with Christ (in a strong stream of vehement, restless desires) as that without which we can never be satisfied, nor happy, what ever we enjoy besides, as temporal relations, riches, honours, pleasures? Can we say with that holy Martyr, None but Christ, None but Christ? that the presence of no creature can supply Christs absence to us? that no love can satisfy the longings, no peace can settle the shakings of our souls, but only Christs?

Upon these Grounds we may boldly claim a peculiar Interest in Christ, and

call him *Isbi*, my Husband, *Hof.* 2. 16. and *Rofbi* my head, and confidently expect comfortable communion with him in all the Relations between him and us.

3. Let us gather grounds out of Gods Word, as rests for our souls to lean on, and security that Christ will renew his fellowship with us, though at present he estrange himself from us, as

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| These three | { 1. The verity of his Relations. |
| | { 2. The Properties of his Person. |
| | { 3. The Plenty of his Promises. |

1. Ground: the verity, certainty and constancy of his Relations to us, and of ours to him; Christ is as true and real (but spiritual) a Head and Husband to his Church and to every true believer, as the Head is to the Natural body; or the Man to his married Wife. Therefore our fellowship with Christ upon this account must needs be real, not nominal, notional or imaginary only, according as our Communion with Christ in his righteousness, holiness. Sonship
in

in his death, resurrection, ascension, intercession, &c. Christ in the benefits thereof, and in his Offices, are all realities, no fancies or conceits.

Our communion with him corresponds to our Relations to him.

2, Ground: the properties of his Person in reference to the Relations between him and us, which are such as we may safely confide in him for communion with him therein.

As he is our Head, he is infinitely full of all spiritual senses, wisdom and knowledge; of life, spirit, vigilancy.

As he is our Husband he is,

1. Very tender hearted, for he really gave himself for his Spouse the Church to dye for her, that she might live; and to shed his heart blood for her to wash her fair.

Ephes. 5.
26, 27.

Did he give himself for us, and will he not manifest himself to us? Did he dye for us, and will he not live with us? Did he shed his blood for us, and will he not shed his love abroad in us? Did he come to bring us light, life, peace and joy, and will he go away and leave us dead, dark, sad and troubled?

A 3

He

Mat. 9. 15.

He sympathizeth with us in all our sufferings, not only from others; but even in or by his absence or departure from us: as a Tender Loving Husband doth with his Wife in the like case: he is very constant in his Conjugal love and kindness to us, unto the end, *John* 13. 1. *Jer.* 31. 3.

2. God hateth putting away, *Mal.* 2. 16. between Man and Wife, and Christ hates divorce between himself and his Spouse.

3. He is very Tenacious or retentive of the first love or kindness of our souls to him at our Conversion; he cannot forget the love of our espousals, and the kindness of our youth. As he could not forget *Israels* of old, *Jer.* 2. 2. which they expressed in their willing complying, obeying and following him in the Wilderness, an uncultured Desert, when newly come forth of *Egypt* out of their bondage; should not we remember Christs love to our souls then, his first love, which is most dear, entire and strong? Whilest this first love between Christ and us is remembered, our souls shall not be forgotten. Let us avoid the Guilt of Christs Exception against the Church

Church of Ephesus; that she had *left her first love*, Rev. 2. 4.

3. Ground: The plenty and pregnancy of his Promises, which are Yea and Amen in Christ; and stand firm to be fulfilled even to deserted, solitary souls, in this particular of fellowship with him, as in any other thing; as those that are made to the

{ 1. Desires,
 { 2. Prayers,
 { 3. Expectations, } of his people.

1. To their *desires*, *He will fulfill the desire of them that fear him*, Psalm 145. 19. He satisfieth the desire of every living thing, ver. 16. much more of his Spouse, Children, Servants, Psalm 107. 9. He will not quench the smoking flax, nor break the bruised Reed; that is, our desires after him to enjoy him, though weak, if sincere. He deals not with us as vain persons that entangle the affections of silly Women, and then leave them: but he stirs up longing desires in us towards him, to the end he may satisfy them.

2. To their *Prayers*, *Matth. 7. 7, 8.*

Ask

Ask

Ask and ye shall have, &c. Chap. 21. 22. All things whatsoever ye shall ask in prayer, believing, ye shall receive: and to their seeking of him to be found of them, 2 Chron. 15. 2. and coming to him, John 6. 37. Him that cometh to me, I will in no wise cast out: and to their opening to him, Rev. 3. 20.

3. To their *Expectations*, which shall not
 Jer. 29. 11. perish for ever, though they may be deferred long, *Psal. 9. 18. Prov. 23. 18. and to their waiting on him, and for him, or tarrying his leisure, Isa. 30. 18. Blessed are all they that wait for him—he will strengthen their hearts, Psalm 27. 14. Isa. 40. 31.*

I may add some *promises* of Gods returns after departures, *Mic. 7. 19. He will turn again, he will have compassion upon us, &c. of manifestations after occultations, Isa. 54. 7, 8. For a small moment have I forsaken thee, but with great mercies will I gather thee: In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. Of visits after estrangements, John 16. 22. But I will see you again, and your heart shall rejoice, &c. Of non-rejection or non-dereliction, Lament.*

Lament. 3. 31, 32. Heb. 13. 5. *He hath said, I will never leave thee nor forsake thee.* Of all which Promises there shall be a performance to us, if we close with them by faith.

For Christ is the *Amen*, the true and faithful witness, therefore he will verifie to a tittle what he hath promised, and perform to the utmost what he hath undertaken, and make full proof of every Relation he stands in to his Church. Rev. 3. 14.

No Christian shall have cause to tax Christ with unkindness or unfaithfulness, in not discharging the Trust reposed in him. But the visions and fruitions of this Mystical Marriage between Christ and the soul, are for an appointed time; though they tarry, wait for them, *Hab. 2. 3.*

The longer Christ defers to come unto us, and to satisfy us, he will pay use for forbearance.

* 4. Let us fill our mouths with Arguments, and plead strenuously with Christ for real and effectual fellowship with him; as these five.

1. Argument: It is not presumption but obedience in us to desire it, and pursue it: considering,

1. That

1. That God the Father hath called us unto it (as I shewed before) to seek it and enjoy it; and God who calleth us is faithful, who also will do it, *1 Thes. 5. 24.* that is, see it done effectually; and not only begun, but continued even to the end. And considering,

2. That Christ calls us so oft unto him: Now Christ calls of us to come unto him, are calls to communion with him.

We may say to our souls in this case, as the Disciples did to *Bartimæus* the Blind Man in *Mark 10. 49.* *Be of good comfort, rise (go to Christ) he calleth thee;* and we should do as *Mary* did, who as soon as she heard that Christ her Master was come, and called for her, she arose quickly, and came unto him, *John 11. 28.*

To come unto Christ to have Communion with him, is to do but what we are commanded, and what is our duty: and this we may do boldly, chearfully and confidently; Christ complains when men will not come unto him, *John 5. 40.*

3. Argument: Is not the Lord our Maker and our Redeemer, our Husband; and hath in this regard said unto us, Fear not, ye shall not be ashamed, *Isa. 54. 4, 5.* Will he not live and dwell as an Husband

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band with us? May not Christ call us, in his withdrawals or hidings of himself *Iſa. 54. 6.* from us, as a Woman forsaken (by her Husband) and grieved in Spirit (upon that account) and will he not reunite us again unto himself, as a man his wife, that he had left for a time? And make us a Wife of youth, that is, as dear to him again, as a young Wife to her Husband; Will the Lord cast off his Church or any poor soul, that is, his companion and the Wife of his Covenant, whereof God the Father is a witness, as of that between Husband and Wife? *Mal. 2. 14.*

Did he not betroth us unto himself for ever, in loving kindness, and faithfulness, *Eccl. Hos. 2. 19, 20.* how then can he break his Covenant with us, or forsake us utterly?

3. Argument: Is not Christs desire towards us, and his delight in us, even to have fellowship with us?

1. His desire towards us, his conjugal desire. It was laid as a Curse upon the Woman, that her desire should be to her Husband, *Gen. 3. 16.* But its a blessing to the Spouse, and to every soul espoused unto Christ, that her heavenly Husbands desire is to his Wife; to see her

Can. 7. 40.

1 Cor. 17. 3

her countenance, and to hear her voice, because sweet is her Voice, and her Countenance is comely, *Cant.* 2. 14. and he knocketh to come in and sup with her, and she with him, *Rev.* 30. 20.

Doth not the earnestness of Christs desire towards us to enjoy us wholly and peculiarly to himself, appear by the whole scope of this Song of Songs? Should not our desires then be towards Christ to have communion with him, and will not Christ satisfie them fully?

2. Is not Christs delight in us? for he saith to his Spouse, How fair and how pleasant art thou, O Love, for delights? *Cant.* 7. 6. or in delights? One saith, it is an allusion to the Marriage-bed, which is the delights of the Bridegroom and Bride; This Marriage-bed is (as he conceives) the publick Worship of God in the Congregation of the Church: this is the bed of Love, where Christ embraceth the souls of his people, and casteth into their hearts the immortal seeds of his Word and Spirit, *Gal.* 4. 19. and the Church conceiveth and bringeth forth fruits unto Christ.

Ans: worth.

Some think this to be the Reason why the King (Jesus) is held in the Galleries,

ries, in the former Verse, (*Cant.* 7. 5.) because he was delighted, and as it were ravished with her heavenly graces, *Cant.* 4. 9, 10. (as Kings are held in their Galleries of pleasure) that he cannot depart wholly from her.

Hath not Christ promised to rejoyce over us, as the Bridegroom doth over the Bride, *Isa.* 62. 5. That is, to take as much pleasure and delight in us, and in fellowship with us, as such are wont to take, the one in the other? and will he not cause our souls to rejoyce in him, and in communion with him, by his Manifestations, Communications and Consolations dispensed to us therein?

4. Argument: Doth not the Lord bid us return, (as he did *Israel* of old) after we have backslidden and gone astray from him, and carried ill towards him, upon this account, because he is married to us, *Jer.* 31. 1, 4, 5, 14. Which assures us that he will receive us unto favour and fellowship again. May we not retort this, or plead the same for our selves before the Lord, wilt not thou return to us (after thou hast gone away and tarried long from us) because we are married to thee?

Hath

Hath not the Lord promised to be with us, while we are with him, and not to forsake us, so long as we do not forsake him? *2 Chron. 15. 2.* May we not say, behold Lord, is it not the earnest desire, care, resolution and endeavour of our souls to keep close to Christ? to pursue after thee and wait for thee? and to carry Wife-like, lovingly, loyally and faithfully towards thee, even in thy absence from us? and wilt thou leave us and forsake us, when we do not, or desire not to leave thee?

5. Argument: Put Christ in remembrance of our many Prayers, Tears, Sighs, Groans, wherewith we have lamented after him, sought him sorrowing, and wrestled hard with him (some of us many years) for his gracious returns to us, or communion with him, as *Jacob* did with the Angel for a blessing.

Hof. 12. 4.

May we not say with *Hezekiah*, O Lord, remember now how we have walked before thee in truth, in pursuing after thee and waiting for thee, and how we have wept sometimes with a great weeping, to enjoy thee.

2 King. 10.

3.

Ma. 45. 19.

Didst thou ever say to thy servants, seek ye me in vain? Dost thou set them on

on longing after thee, to disappoint their expectations? wilt thou be unto them as waters that fail? which are dried up in the heat of Summer, when men have most need of them, as *Job's* friends were to him, *Job* 6. 15.

Jer. 15. 18.

Put him in mind frequently of his promises, which ingage him to renew his fellowship with us. Say with *David*, Remember thy Word unto thy servant upon which thou hast caused me to trust.

Psal. 119.

45.

God permits us (yea bids us) put him in remembrance: he gives us liberty to plead our own cause with him; and if we have any thing to say for our selves (as in this case of having communion with Christ) to speak it out freely.

Isa. 43. 26.

Let us recollect former experience (both our own and others) of Christs various dealings in this respect.

Our own Experiences, That though Christ hath for a season gone away from us and is not nigh to us as formerly, but hid his face, and to our sense left our souls desolate or destitute of the quickning, refreshing influences of his presence, and we have walked in darkness and seen no light, yet he hath returned again

again to us, and visited our souls with gracious manifestations, and communications of himself to us, with smiles and shines.

Now what Christ hath done, he will do to us. Christ is and will be the same for ever, that ever he was. Let us call to remembrance our songs (which God gave us formerly) in the night, as the Psalmist did, *Psal.* 77. 6. and the loving kindness he commanded and communicated to us in the day time, *Psal.* 42. 8. and remember Christs love (which we have formerly tasted) more than Wine, as the spouse did, *Cant.* 1. 4. Former experiences are refreshing cordials in present desertions.

2. Let us consult and consider the experiences of Gods dealings with others in this case: as with *Job*, who went mourning without the Sun, *chap.* 30. 28. but afterwards this Sun appeared in some cloud to him, and his eye saw God, that is, a visible demonstration of his presence, or a glimpse of Glory, and revelation of himself, and his will towards him, *chap.* 42. 5, 6. this was a special favour, And with *David*, from whom God hid his face, and he was troubled, but afterwards

terwards he made him full of joy with the light of his countenance : and with the Church in *Isa. 12. 1.* yea with his dear Son *Jesuo Christ* who experienced (as to his sense) very dark and deep desertions from his Father at his Passion ; which caused him to sweat drops of blood in his Agony, and on the Cross to cry out, *My God, My God, Why hast thou forsaken me !* But after his resurrection he received him up into Glory, *1 Tim. 3. 16.*

Thus Christ carryed it towards his Spouse, though she opened to her beloved, he sometimes withdrew himself *Cant. 3. 6.* and was gone, and she sought him but found him not, *Cant. 3. 1, 2.* but afterwards she found him, whom her soul loved, and held him and would not let him go, *ver. 4.* sometimes Christ leads her into a Wilderness, a dry and thirsty land, *Cant. 3. 6. & 8. 5.* and sometimes he brings her into his chambers, *Cant. 1. 4.* And towards his Disciples from whom he went away, and they therefore had sorrow for a little while, but afterwards he did see them again, and their hearts rejoiced, &c. *Job. 16. 16, 20, 22.*

If these precious servants of God ex-

B b

perienced

perienced sometimes such interruptions of their communion with God and Christ, such cloudings of Gods face towards them, and Eclipses of their joy (yea Christ himself did the like from his Father) what have we deserved, or what may we expect in this kind?

6. Let us recount how comfortable and joyfull, sweet and welcome will Christ's returns to our souls be, and the renewings of his fellowship with us, after his departings and hidings or estrangings of himself from us, even as light after darkness, as the rising of the Sun is to all living creatures.

As the Morning is after a dark, sad, weary Night, to them that have kept watch or layn in pain.

As Rain and Dew are after Drought.

As a calm is after a storm by Land or Sea.

Or as clear shining after rain; or as fair weather after foul; as the coming of the Bridegroom, or the return of a Husband, a Wife, a Son, or dear Friend, that hath been long absent or far distant, as from a long journey, or out of a remote Countrey: or as the face of a friend, whom we have not seen of a long time.

How

How was *Paul* refreshed with the coming of *Titus*; as the coming of a Physician with healing Medicines and Cordials to a sick Patient, so is Christs coming to a soul that is sick of sin in it self, and of self; or sick of love to Christ. 2 Cor. 7. 6.

As joyfull as life from the dead, or the receiving of some related to us, whom we supposed had been dead, as *Jacob* did his Son *Joseph*, *Gen.* 45. 28. and the Father did his Prodigal Son, *Luk.* 15. 24. as liberty from restraint or bondage. As good News from a far Countrey.

Christs return is a reviving, and is comforting and quickning to a soul dead in its own sense; and an inlarging to a straitned or imprisoned soul.

God hath given us all these under promise, which should encourage us to seek and expect daily the performance hereof from him, but with an Eye to the conditions annexed.

As that God will be a Sun to us and will enlighten our darkness, but we must endeavour to walk uprightly that Christ the Sun of righteousness shall arise unto us with healing under his wings, but we should desire to fear his Name, *Mal.*

Psa. 84. 11.
& 18 23.
28.

That his going forth is prepared as the Morning, *Hof. 6. 3.* *scil.* that God is as ready to come unto us, as the day is to dawn, or the morning is to look forth; but we must *follow on to know the Lord*, &c. and wait for him more than they that watch for the morning, *Psal. 130. 6.*

Hof. 6. 3. That he will come unto us as the rain, as the former and latter rain unto the Earth; but our Souls must *thirst after him* as a thirsty Land.

Psa. 143. 6. And he will be as the dew unto *Israel*, *Hof. 14. 5.* but *Israel* must *return unto the Lord*. v. 1. and take with them words, &c. v. 2. and say, *Assyr* shall not save us, &c. v. 3.

Rev. 3. 20. That Christ will come into us, and will sup with us, and we with him; but we must *open the door* of our hearts to him, when he knocketh.

Psa. 45. 15. That Christ, the King of Saints, will bring us not only into the Kings Palace, *Cant. 1. 4.* but into his privie chambers, the most secret, safe and quiet rooms of his Palace; wherein the hidden Treasures of mercies, Mannah comforts, and mysteries of grace are revealed and dispensed; and spiritual intimacy and kindness, or retired communion

communion between Christ and our Souls
is enjoyed.

But we must *run* (or follow hard) *after* *Cant. 1.4.*
him, as the chief object of our desires ;
and be glad and *rejoyce in him*, and re-
member his love more than Wine ; that is
above the chiefest of creature-comforts.

FINIS.

communion between Christ and our soul
is injured.

But we must say (or follow hard) after
him, as the chief object of our desires;
and be glad and rejoice in him, and re-
member his love more than Wine; that is
above the chiefest of creature-comforts.

413712

The Readers pains are desired in Correcting the following Mistakes, and his pardon of any others, especially of the frequent mis-pointings.

P Ag. 5. line 27. read *Letter-way* : p. 6. l. 8. dele *and* : p. 7. l. 11. r. *no mean* : p. 9. l. 6. r. *who love and would credit* : p. 10. l. 7, 8. r. *for the obtaining of pardon* : p. 12. l. 15. r. *baser* : p. 31. l. 9. r. *deeply* : p. 32. l. 9. r. *impertinencies* : p. 34. l. 27. r. *enter* : Marg. r. *à l'urde*, p. 47. l. 23. r. *seventy times seven* : Marg. r. *John 8. 44*, p. 48. l. 13. r. *that* : l. 18. r. *that's* : p. 59. l. 19. r. *and the* : p. 61. l. 28. r. *swill* : p. 63. l. 14. r. *Isa*. 59. 15. p. 64. l. 24. r. *Gods bounty* : p. 73. l. 9. r. 2 *Cor.* l. 24. r. 2 *Per.* 1. 5. p. 79. Marg. r. 2 *Per.* 1. l. 26. r. *pleasures* : p. 87. l. 3. r. *or a* : p. 88. l. 15. r. *to the publick ; the state and the Church* : p. 89. l. 6. r. *de* : p. 91. l. 19. r. *Gen.* 41. p. 112. l. 1. r. *therefore had* : p. 144. l. 11. r. *Isa.* 25. p. 151. l. 1. r. *searching* : p. 153. l. 17. r. *is* : p. 154. l. 27. r. *women* : p. 156. l. 9. r. *wives* : l. 19. r. *Cant.* 4. 12. 15. p. 162. l. 10. r. *ye* : p. 163. l. 5. dele *by* : p. 174. l. 6. r. *John* 15. 5. p. 185. l. 28. r. *Bezalect* : p. 188. l. 16. r. *had* : p. 194. l. 1. r. *thee* : p. 196. l. 11. dele *as* : p. 199. l. 1. r. *with Christ* : l. 21. r. *head* : l. 26. r. *fulcrust* : p. 205. l. 14. r. *expells* : p. 207. l. 14. r. *and* : l. 18. r. 17, 18. p. 212. l. 24. r. *its* : p. 218. l. 14. r. *livelihoods* : p. 223. l. 19. r. *lifts* : p. 227. l. 27. *for* 23. r. 20. p. 230. l. 10. r. *divulgence*. p. 233. l. 22. *for* 29. r. 15. p. 236. l. 8. *for* 7. r. 3. l. 12. r. *Rev.* 10. *for* 13. r. 15. p. 254. l. 23. r. *and as it is the way to be soon there, and of* : p. 257. l. 9. r. 1 *Cor.* Marg. r. *Luke* 1. 53. p. 268. l. 6. r. *reckoning that* : p. 274. l. 6. r. *proprietaries* : p. 280. l. 6. r. *in the* : p. 291. l. 25. r. *to* : p. 308. l. 2. r. *and* : l. 10. r. *is* : p. 313. l. 25. & 314. l. 10. 27. r. *were* : p. 319. Marg. r. *Psal.* 45. 2. p. 320. l. 4. r. *be* : l. 11. r. *yea* : p. 323. l. 4. r. 103. v. p. 325. l. 2. r. *persevere* : p. 326. l. 29. dele *as* : p. 327. l. 16. r. *not* : Marg. r. 28. v. p. 333. l. 8. r. *John* 3. p. 338. Marg. r. *Mic.* 6. p. 340. l. 6. r. *and* : l. 15. r. *Enochs* : p. 342. l. 14. r. *is a* : p. 342. l. 5. r. *Psal.* 119. 136, 158. p. 342. l. 22. r. *Psal.* 119. 125. r. *and that* : p. 355. l. 1. *after time, add it may fail* : p. 358. l. 5. r. *such* : p. 361. l. 6. r. *our Lord before 1 Cor.*